

A N. A
K
Catechisme, or

Institution of Christian
Religion, to be learned
of all youth, next after
the little Catechisme,
appoynted in the
booke of Common
Prayer.



LONDON,
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of the Stationers.

1614.



To the most reuerend Fathers in God,
my Lords, Mathew Archbisop of Can-
terburie, Edmund Archbisop of Yorke,
Edvvs Bisop of London, and the rest
of the Bisops of England.

IT is not vñknowne vnto your wisedomes, that
the diuersitie of Catechisme, in shortheele or
length, either for the first entring of children,
or for the more full instruction of youth, in the
principles and summe of Christian Religion, are
as well allowed by the iudgementes of diuers
godly & learned men, as also practised of many
Christian Churches in sundry Countries well re-
formed, not without good reason, grounded vp-
on the diuersities of ages and capacitie of wittes.
I therefore vpon the said considerations, haue
applyed my selfe in this Catechisme, being of a
middle sort, both to further the profitte, and to sa-
tisfie the mindes of such as may iudge the little
Catechisme as written for very young children,
not fully enough to serue for their instruction:
and on the other part, may thinke the larger
Catechisme to be too long and tedious, either
for their capacitie, or ley sure. For their vse (I say)
and contentation, I haue heere abridged the lar-
gest Catechisme, in such sort (I trust) as it may
seeme neither much defectiue in any necessarie
poynthes of Christian Religion, neither very su-
perfluous in any vnecessarie circumstances and
amplification: neither in consequence of mattes
greatly swauing from good order, that as the last
Catechisme is most meete for the first entring of
Children or others, though of more age, yet not
of the greatest capacitie, so might this of the

The Epistle.

mildle sort serue for such, as hauing somewhat profited, were yet desirous of further instruction: and lastly, such as not contented to know the chiefe poyntes of Christian Religion, briefly set foorth, were desirous also to see and vnderstand the reasons and proofes of the same, may finde in the largest Catechisme wherewith to content and satisfie their mindes, so that none should lacke instructions of godlinesse meete for them, of what age or capacitie soever they were, the which thre Catechismes being purely translated into the Latine tongue, may not onely serue young beginners, or more forward Schollers in the Grammer Schoole, to the same vses, and to the learning of true Religion, and the right vse of the Latine speach with one labour, but the last also might seeme not vnprofitable vnto many Eccllesiasticall Ministers for diuers good purposes. Might it therefore please your good L. in respect of the former, and other good considerations which may vnto your wisedomes better appeare to allow the same, I shall thinke my little la-

*A. Thyn
In 1572
1583*

bour right well bestowed. And humbly taking my leauue, I commende you vnto the grace of Almighty God, who haue the same alwayes in his bles-
sed keeping.

Nouember, 1572,

*Your good Lordships to
command, e A. N.*

Christian religion. Gods word. Testament.

Mister. Tell me my Child, of what Religion thou art?

Scholler. Of the same Religion, Act.11.d.16.
which Christ our Saviour
taught, whereof I am called, & do trust
that indeed I am a Christian.

M. What is the Christian Religion?

Sch. Christian religion, is the true wor^y. Mat.4.b.10.
shipping of God, and keeping his com^m. Ioh.4.c.34.
mandements.

M. Of whom, or where is it to be learned?

Sch. Out of the word of God; which is Ioh.5.d.30.
written in the booke of the old and new Act.17.c.1L
Testament. 2.Tim.3.d.
15.16.17.

M. Why is Gods Word named the Testament?

Sch. Because Gods will, what he would Gal.3.15.17.
haue vs to do, or ffe, is there perfectly & Ioh.4.c.25.
unchangeably contained: from the which Gala.1.2.8.9.
we ought not to swarue on any side. Deut.4.2.2.
Esa.3.d.21.

M. By what meanes shall we come to the knowl-
edge of Gods will written in his word?

Sch. By diligent reading and studying Ioh.5.d.39.
of the same; or by hearing it read, and Act.17.c.11.
truly taught.

M. Is that sufficient?

Sch. Because no man can by his owne 1.Cor.1.d.21.
witte or diligence attaine to the knowl- & 3.b.7.
edge

The Law and the Gospell Religion.

Psal.119.c.3; ledge of Gods Wisedome in his word
34.35. contained, we must with continual & fer-
Ioh.19.b.13. uent prayer crave of God, that it would
please him by his holy spirit, to indue
our heartes with vnderstanding & beliefe
of his holy word, and with earnest desire
to obey his will therein declared.

M. Which be the chiefest partes of the word
of God?

Ioh.3.b.17. Sch. The Law, and the Gospell.

Luc.16.d.16. M. Now be these to be knowne the one from the
Act.13.f.30. other?

Rom.6.c.14. Sch. The Law teacheth vs our duty to-
wards God & our Neighbour, and char-
geth vs strictly to doe the same: promis-
ing everlasting life to such as do fullfill
the Law, and threatening eternall dam-
nation to such as doe breake the same.

Gall.3.b.20. M. What doth the Gospell?

Mat.1.b.15.

Luc.5.f.32. Sch. It promiseth that God, through
fayth in Christ, will be mercifull to for-
give the offenders of the Law, such as be
& 13.f.38.39. sorry therefore, and purpose to amend.

Ro.1.a.5.b,

16. & 6. b.14.

15.

M. How many partes be there of true Religion?
Sch. There be two principall partes of
religion likewise, as of the word of God,
out of the which, as it were the springe
head, Religion doth flow.

Partes of Religion. Two Tables of the Law.

M. Which be they?

Sch. Obedience, which the Law commandeth: and Fayth, or Belief, which the Gospell requireth.

Ioh.14.b, 15.

c.21.23.24.

Rom.10.3,5.

6.b,8.

M. For more plainnesse, I would have thee to make more partes of Religion.

Marc.1.b,15.

Rom.1.2,5.

Sch. I may (I thinke) conueniently rec-
kon these fourre, as chiese partes of true Religion: Obedience, Fayth, Prayer,
and the sacraments.

Ioh.14.b,15.

c.21.23.24.

Mat.16. d,16.

Act 2 c 31.

M. Well then, I will enquire of these fourre in order as you haue rehearsed them. And for that 13. true obedience, which is the first part, it is to be Ioh.14.b,15. tryed by the rule of Gods Law: I thinke it necessary to know what thou thinkest of Gods Law?

Exod 34.d,

Sch. I thinke the Law of God written in two Tables, to be the most perfect rule of rightousnesse, commanding all good thinges that are to be done, and for bidding to contrarie.

Exod 34.d,

Psal.19.b,6.

7.8.6.10,

Exod.10.

Deut.5.

Esa 30.d,11.

Mat.22.b,

M. Whereof treateth the first Table?

Sch. Of Godlinesse, or of our duetie to wards God: and it containeth the fourre first commandementes.

36.37.

M. The second, whereof treateth it?

Sch. Of Charitie, or Loue among men; and of our dutie one towarde another: which Table contayneth sixe Comman-

The first Commandement. Idolatrie defined.

Mat.19.c.18. videntes, and so in the whole, the Law
19. & 22. l. conteyneth ten Commaundements; and
39.40. therefore also is called the ten Comman-
Exo.34 d.18 dements.
Deut.4.b.13

M. Rehearse the first Commandement of the
first table.

Exod.20.i.1. Sch. God spake thus: Heare O Israel, I
2.3. am the Lord thy God, which haue
Deut.5.a.5. brought thee out of the land of Egypt,
6.7. out of the house of Bondage. Thou
shalt haue none other Gods before me.

M. Why doth hee in the begining tell vs that
hee is the Lord our God?

Sch. In those words, his infinite Maj-
esty, power, and goodnesse, are expressed,
whereby wee are most strictly charged
with obedience, vntille we will be both
rebels against him, that is most mightie;
& unthankfull towards him, that is most
good and gracious.

M. What meaneth it that he chargeth vs to haue
none other Gods before him?

Sch. He forbiddeth and condemneth all
Idolatrie.

M. What is Idolatrie?

Sch. To reuerence with Godly worship
Psa.115.b.3. any Creatures, or to put our trust or
p. comfort in them as Gods: whiche to doe,
Mat.4. b.10. were

Against Idolatrie, and Idolaters.

were most abhominable. For we ought Deu.10.b.13.
to giue all godly honour onely to his 13.d.20 21.
Majestie, the greatest loue to his good- Mar.22.d.37
nesse; to flee to him, & to craue his helpe Psal.50.c.14.
in all feares and dangers; and with 15. d. 23.
thankfulnesse to acknowledge, that wee Psal.79.d.13.
owe our selues, and all thinges that wee & 95.a.6.7.
haue, vnto his goodnesse. & 100.a.1.23
Ioh.3.d.27.
2.Cor.4.b.7

M. What meane those last words, Before mee,
or, in my sight?

Sch. That there is nothing so secret, that Psal.7.b.9.
can be hid from him: and that therefore & 33.c.14.
not onely with open life and outward
shew, but also with the inward and pure
godlinesse of the heart, we ought to ho- Esa.39.c.13.
nour him, and none but him onely. Mat.5.a.8.
15.2.8.

M. Make me a briefe rehearsal of such as thou
doest thinke chiefly to breake this Comande-
ment.

Sch. All Idolaters(as I haue said) all Levi.18.c.31
Soothslayers, Coniurers, Sorcerers; Esa.8.c.19.&
Witches, Charmers. and all that seeke 40.b.9.
vnto them, all false Prophets that doe Deu.18.c.19.
teach lyes, all that abuse the Word of 20.
God, or do not give the chiche credit vnto Math.15.a.
to it, neither be guided by it, but doe sol- 2.3.b.6.9.
lve their owne fantasies, all that feare,

The second Commandement expounded.

Ioue, or esteeme any Creatures above GOD, or equall with him : all these, and such like, doe breake the first Commandement of God.

M. Rehearse now the second Commandement.

Exod.20.3,
4.d.13.
Leuis.26.1,1
Deut.4. c.15.
36.17.18.19.
Ela.40.d.18.
& 44.b.9.
etc.

Sch. Thou shalt not make to thy selfe any grauen Image, nor the likenesse of any thing that is in heauen aboue, or in the earth beneath, or in the waters vnder the earth : thou shalt not bow downe to them, nor worship them : For I the Lord thy God, am a iealous God, and visit the sinnes of the fathers vpon the children, vnto the third and fourth generation of them that hate me ; and shew mercie vnto thousands, in them that loue me, and keepe my Commandements.

M. It doth seeme that this Law doth condemne the artes of Printing and Drawing ; so that it is not lawfull to haue any Image at all.

Mat.22.c.20
21.d.36.37.

Sch. Not so : for in this first Table, he speaketh not of any artifciall thing, eschewly to be vsed : but onely treateth of things which do appertaine to the worshipping of God.

M. What is then the meaning of this Commandement?

Sch. In this second Commandement, God

Images not to be worshipped.

God first forbiddeth vs to make any Images to expresse or counterfeite him, &c. &c. &c.
to seeke him, or to worship him in Images. Deut.5.8,8.9
ges. And secondly, he chargeth vs, not Psal.97.b,7.1
to worship tho Images themselves, or to Esa.44.c,17.
abuse them in any wise by Idolatrie or
superstition : but that wee worship God
alone in spirit and truth, and as himselfe
hath commanded vs in his word, to wor-
ship him, & not otherwise after our owne
fantasies.

M. Why is it not lawfull to expresse God with a
bodily and visible forme?

Sch. Because there can be no likenesse or Psal.113.2,4.
agreeing betweene God, who is a spirit, 5.& 115.2,3.4
eternall, infinite, unmeasurable, incom- Esa.40.c,18,
prehensible, and a bodily, fraile, dead and &c.
paine shape or image. Ioh.4.c.24.
Rom.1.c,20,

M. What manner of worshipping is it which is 23.&c.
here condemned?

Sch. When we intending to pray, turne Leui.26.3,7.
our selues to images, fal downe & kneele Deut.4.c,19.
before them, with uncovering our heads, and 5.b,9.
or other signes, doe shew any honour vnto Psal.97.b,7.
them, as if God were presented vnto & 115.b,8.
vs by them. Esa.44.c,17.
Act.7.f,41.

M. Rehearse the addition in the end of the law;

Sch.

Idolatrie forbidden, and punished.

Exo. 20.4,15 Sch. For (saith he) I the Lord thy God,
Deut. 5.b,6. am a jealous God, & visit the sinnes of
& 6.c,15. the fathers vpon the children, vnto the
Psal. 78.58. third and fourth generation of them
that hate me. *

M. Wherfore saith God these words;

Deu.10.b, **Sch.** First, in naming himselfe our **Lord**
12.13. & our God, he chargeth vs to obey him
3.Reg.18.5, in all thinges, both in respect of his au-
39. thoritie, and of his goodnessse, as was a-
Mala. b,5.6. sovs noted. And by the word Jealous, he
1. Tim 6. c, declareth that he can abide no partner or
15.16. Exo.24.b,14. equall to be worshipped with him.

Esa.42.b.8. **M.** What more is said to forbid Idolatrie?

Exo.34.b,7. **Sch.** To restraine vs from offending of
Esa.14.c,20. him by Idolatrie, which he so extreamly
21. hateth, he threatneth that he will take
vengeance, not onely of them that shall
offend, but also of their Children and
posteritie.

M. Proceed thou in the next.

Sch. As God by great threateninges fea-
reth vs from disobeying of him, so doeth
he with greater promises of his mercie
and goodnessse, allure vs to obey him,
promising that he will shew great mer-
cifulnesse, both towarde all those that
loue him, and also towarde thousands of
their

Deu 5.b,10.

Exod.34.b,
6.7.

The third Commandement, Swearing.
their posteritie.

M. Where afore speaking of reuenging, he nameth but thereof foure generation at the most: why doth hee heire, speaking of Mercie, name thousands?

Sch. To shew that he is much more inclined to mercifulnesse and goodnesse, then to severitie and sharppnesse.

M. Reheare now the third Commandement.

Sch. Thou shalt not take the name of the Lord thy GOD in vaine; for the Lord will not hold him guiltlesse, that taketh his name in vaine.

M. Tell me what it is to take the name of God in vaine?

Sch. To abuse it in blasphemie, sorcerie, or witchcraft; in cursing, forswearing, or with swearing rashly, unadvisedly, or without necessarie; or with once naming it without a waigheie cause, and great reverence.

M. Is there any lawfull vsing of the name of God in swearing?

Sch. Yea forsooth, When an Oath is taken for a iust cause, either to affirme a truth, especially if the Magistrat require command it; or if any other matter of great importance, wherein we are either to maintaine vniolate the honour of God,

God,

The right vse, and abuse of Gods name.

God, and to set forth his glory, or persecute mutuall agreement and charitie among men. In those cases we may take an Oath, vowing therein with great reverence, the fearefull and glorieous name of our God onely, and of none other creature.

M. What followeth next?

Exop.22.b.7. Sch. For the Lord will not hold him
Leu.19 b.12 guilties, that taketh his name in vain.

M. Why doth he here particularly threaten them that abuse his name?

Leu.19.c. 12. Sc. His meaning was, to shew how high Ezech.10 b. ly he esteemeth the glory of his name, to 9. c.14. the end, that seeing punishment readie for vs, we should so much the more heedfully beware of abusing it.

M. May we not then sweare by the names of Saintes, or by the names of other men?

Exo.22.b.11. Sch. No. For to sweare, is nothing else, Psa.63 b.12. but to call on him by whom we sweare, Heb.6.d.16. to be a witnesse that we sweare true; & 10.d.10. and to be a revenger of our lying, if we Iosua.23.b.7 sweare false. Which honour of knowling Ela.35.c.16. and punishing of all euill, being due to Gods wisedome and maiestie onely, to giue to any other person or creatures, were a most hainous sinne.

M. Re-

The fourth Commandement. The Sabbath.

M. Rehearse the next Commandement.

Sch. The fourth commandement, which Exo.16.c.23
is the last of the first Table, is this: Re. & 20.b.8.9.
member that thou keepe holy the Sab- 10.11 & 31.
both day. Sixe dayes shalt thou labour c.23.
and do all that thou hast to do: But the Leui.23.2.3.
seuenth day is the sabbath of the Lord 13.14.15.
thy God: In it, thou shalt doe no man- Eze.20.b.12.
ner of worke, thou & thy sonne & thy Gen.1.23.1.2.
daughter, thy man-servant, thy maide- 3.
servant, thy cattell, & the stranger that Heb.4.2.3.
is within thy gates. For in six dayes the c.6.10.
Lord made heauen and earth, the sea,
and all that in them is, & rested the se-
uenth day: Wherfore the Lord blessed
the seuenth day, and hallowed it.

M. What meaneth this word, Sabbath?

Sch. Sabbath, by interpretation, signifi. Exod.16.d.
fieh Rest. And that day (for that it is ap. 23.
poynted onely for the worshipping of Leut.16.c.31.
GOD) the Godly must lay aside all Aet.27.c.27.
worldly busynesse, that they may the Luc.13.c.56.
more diligently intend to religion and Ezec.46.2.3.
godlinesse. Marc.6.2.2.

M. Why hath God set herein before vs an ex- Tob.2.b.12.
ample of himselfe for vs to follow? Ioh.13.b.13.

Sch. Because notable and noble exam- 15.
ples doe more thoroughly stirre vp, and 1. Cor.4.d.15
that. 16. & 11.2.1.

How the Sabbath is to be sanctified.

Eph. 5.2, 1. Sharpen mens mindes. For Servantes
1. Pet. 2. d. 21. & 1.42. do willingly follow their Maisters, and
Children their Parents. And nothing is
more to be desired of men, then to frame
themselues to the example & following
of God.

M. After what manner is the Sabbath to be
kept holy.

Sch. The people must assemble togea-
ther to heare the doctrine of Christ, to
Luc. 4 c. 16. peele confession of their Fayth, to make
Act 13. d. 27. publike Prayers to God, to keepe the
Mat. 10. d. 32. memorie of Gods woxkes, and to render
Psal. 95. a. 2. thankes vnto him for his benefites, and
Ela. 56. c. 7. to celebrate the holy Sacraments, which
Mat. 21. c. 13. he hath left vs.
Eph. 3. d. 21. 1. Cor. 11. d. 18

& 14. c. 26. M. Is there no more required of vs for the kee-
ping holy of the Sabbath day?

Sch. This is the outward rest and kee-
ping holy of the Sabbath day; besides
the which, there is a spirituall rest and
sanctifying it.

M. What is that?

Esa. 3. c. 14. 16 Sch. That is, when resting from world-
& 58. d. 13. ly busynesse, and from our owne woxkes
Heb. 4 c. 9. 10 and studiess, we peele our selues wholly
to Gods gouernance, that hee may doe
his woxkes in vs; and whens as the scrip-
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Of sanctifying the Sabbath.

tures tearmeth it) we crucifie our flesh;
we bridle the froward desires and moti-
ons of our heart, restrayning our owne
nature, that wee may obey the will of
God: for thus doing, our Sabbath day
heere vpon earth, shal most aptly express
a figure and likenesse of the eternall and
holy rest, which we shall for euer enjoy
in heauen.

Gal.5.d,14.
Col.3.a,5.

M. Shall it be enough to haue done these things
every seventh day?

Sch. These thinges indeed every man Psal.1.a,2.8.
privately ought to record and thinke vpp.
84.a,4.
on every day: but for our negligence and
weaknesse sake, one certaine speciaill day Luk.18.a, 1.
is by publike order appoynted for this
Eph.5.c,19.
matter. 20.

M. Hitherto thou hast rehearsed me the Lawes
of the first Table, wherin the true worshipping of
God, which is the fountaine of all good thinges,
is briefly comprehended, and all euill thinges to
God-ward be forbidden. Now therefore I would
haue thee tell me what be the duties of our cha-
ritie and loue towardes men; which duties doe
spring, & are drawen out of the same fountaine,
and which are contained in the second Table;

Sch. The second Table beginneth thus: Exo.20.b,12
Honour thy Father and thy Mother, Deut.5.b,16;
that thy dayes may belong in the land Mat.15.a,4.

B. which

Who are called our parents.

which the Lord thy God giueth thee.

Exo.1.2.8.

Mat.7.b.13.

Col.3.c.20.

Heb.12.c.9.

Sch. The honor of parents containeth loue, feare, and reverence; and consisteth in obeying them, in seruинг, helping and defending them, and also in finding and releeuing them, if euer they be in need.

M. Doth the law extend only to parents by nature

Deut.17.b.9. Sch. All that be in authority or wozthie
to.

Rom.13.c.7. parents, as Princes, Magistrates, mini-

Luk.10.c.16. sters of the Church, Schoolemaisters,

Levi.19.c.32. 1.Tim.5.s.1. learned men, wise men, aged men, men

Pro.5.c.23. of worship, and such like.

M. Why are princes, magistrates, and other superiors called by the name of parents?

Ron.13.s.4. Sch. To teach vs that they are given vs
Heb.13.c.17. of God, both for our owne and the pub-

like benefite, and so by the name of pa-
rents, given to Princes, Magistrates, &
other superiors, wee are charged not on-
ly to obey them, but also to honour and
loue them.

M. What followeth.

Exo.20.b.12. Sch. That God will blesse them, who be

Levi.5.b.16. obedient & give due honour to their pa-

Eph.6.s.2.3. rents, Princes, Magistrates, and other
superiors, with long & happy life. And

OR

The sixt commandement.

on the contrary part it followeth, that all such as doe disobey or dishonour their parents, Princes, Magistrates, or superiors, shall come to a sudden, speedie, and shamefull death, or else shall lead a life moe wretched and vise then any death: and finally for their disobedience & wickednesse, shall suffer euerlasting punishment in hell.

M. Rehearse the sixt commandement.

Exo 20 b.12.

Sch. Thou shalt not kill.

Deut. 5. c.17.

M. Shall we sufficiently fulfill this law if we keepe our hands cleane from slaughter and blood?

Mat. 5. c.21.

& 19. c.18.

Sch. All things tending towards blood-shedding are also soylidden, as mockes, reproaches, quarrellings, fightings, and such like.

Iac. 2. b. 18.

Mat. 5. d. 21.

12. 23. 24.

Rom. 3. c.13.

14. 15.

Gal. 5. d. 20.

21.

M. What more?

Sch. God made this law not only for our outward workes, but also & chiefly for the affections of the heart: for anger and hatred, and every desire to kill, to reuenge or to hurt, is before God adjudged manslaughter. Therefore these also God by his law forbiddeþ vs.

Iac. 3. c.14.

d.16.

Mat. 5. d. 22.

Gal. 3. c.20.

11.

I. Ioh. 2. b.

9. 10. 11.

Luk. 6. d. 17.

28.

M. Shall we then fully satisfie the law, if we hate no man?

Sch. God in condemning hatred, requi-

The seuenith and eight Commandements.

Rom.12.c.
14.d.17.19.
20.

reth loue towards all men, euen our enemis, yea so farre as to wish health, safetie, and al good things to them that wish vs euill, & do beare vs a hatefull and cruel minde, & as much as in vs lyeth to do them good, and to pray for them.

M. What is the seventh Commandement?

Exo.20.b.14 Sch. Thou shalt not commit Adultery.

Deut.5.c.18.
Mat.19.c.18.
M. What doest thou thinke to be contained therein?

Pro.6.d.24.
25.

Mat.5.d.27.
28.29.

Ro.13.d.13.
1.Cor.6.b.9.
10.c.15.16.
18.19.

Idlenesse like wise, excesse of Meate,

1.Thes.4.1.3 Drinke, Apparell, wanton playes & pastimes, and whatsoeuer else may occasion

any uncleanesse either of body or minde,

Ezec.16.g.49 are forbidden by this Commandement:

56. Eccl.33.c.26 for by this commandement we are char-

1.Cor.3 d 16. ged to keepe our minds also cleane from
17. & 6.c.15. unchaste thoughts and desires, because as

16. well our soules, as our bodies, are the

Temples of the holy Ghost.

M. Goe on to the rest.

Exo.20.b.15 Sch. The eight Commandement, Thou

Mat.19.c.18. shalt not Steale.

M.

The eighth and ninth Commandments:

M. What is forbidden by this Commandment?

Sch. Not onely those thefes which are punished by Man's law, are forbidden: but also we are charged that we deceiue no man in buying and selling by vntrue and vneuen Measures or Weightes, or with deceitfull or naughtie Wares, or by peruerting of Judgement with bribes or gifces, or by any deceitfull meanes. Farther, all withholding of other mens ditties, as withholding of the labourers hire, refusing by covetousnesse to relieue the poore, to succour widewes, fatherless children, and strangers, to leauue the ignorant untaught, the simple uncounseled, the wandering and erring undirected, the sorrowfull uncomforeted, and such like, are by this Law condemned.

M. Is any more contained in this Commandement?

Sch. Yea forsooth. For all purpose and desire to make our gaine of others losse, is forbidden by this law. For that which is wrong before man to doe, the same is evill before God, once to will or desire.

M. What is the ninth Commandment?

Sch. Thou shalt beare no False witnessesse against thy Neighbour.

Exo. 20. c. 16.
Deu. 5. c. 20.
Maz. 19. c. 18.

The tenth and last Commandement.

M. What is the meaning of this commandement
Sch. In this Law we are forbidden not
only open & manifest perjurie, and brea-
psal.15.2.3. ders, backbitinges, and euill speakinges,
Soph.3 b.18 whereby our Neighbour may loose his
good name, and all flatterie and dissem-
bling whereby he may take harme. And
that neither our selues at any time speake

Mat.19.c.18. any false or untrue thing, neither by
Luk.3.c.14. wordes, writinges, or silence, allow the
1.Pet.2.a.1.2. same in other, but that we euer loue, fol-
Pro.3 a.3. low, maintaine, and uphold the truth.
& 17.c.17.19.

& 23.d.25. M. Is there yet any more meant by this Law?
Eccl.57.c.15. Sch. God who knoweth the secretes of
2.cor.23.c.18. our harts, when he forbiddeth euill spea-
Eph.4.d.23. king, doth therewith also forbid wrong-
full wildeeming, and euili thinking of
Mar.7. a.2. our Neighbours. Yea, & he chargeth vs,
Rom.14.a.4. as farre as truth may suffer, to thinke
2.Cor.13.b. well of them; & to our pptermost power,
5.7. to preserue their good name.

M. Now remaineth the last Commandement
Exo.20.c.17. Sch. Thou shalt not couet thy neigh-
Mich.2.a.1.2. bours house. Thou shalt not couet thy
Rom.7.b.7. neighbours Wife, nor his Seruant, nor
& 23.d.4. his Mayde, nor his Oxe, nor his Asse,
2.Cor.4.b.6. nor

What purenesse God requireth of vs.
nor any thing that is his.

M. What is more commandement heere, then was
before?

Sch. God hath before forzidden euill do-
ings & corrupt affections of the minde; Gal. 5. d, 24.
but now he requireth of vs a most pre- Ier. 4. b, 14.
cise purenesse, that we suffer not any de- Eze. 18. c, 31.
sire, be it never so light; nor any thought, Mat. 5. a, 18.
be it never so small, in any wise swar- Rom. 12. s, 2.
ving from right, ever to creepe into our Psal. 5. a, 4. 5.
heartes: for it is meete that euin in our 2. Cor. 6. c, 14
very hearts and mindes, shold shew before God most perfect purenesse & clean-
nesse. For innocency and righteousness, as that which is most perfect can please him, whereof he hath also set before vs this Law, as a most perfect Rule.

M. Now thou hast briefly told me the meaning of the ten Commandements, tell me, Canouer all these things that thou hast severally and spiri- tually declared, be in few wordes gathered as it were into one summe?

Sch. Yes verily, saying that Christ our heavenly Father & Redemer hath com- prised the whole pitch & substance of the Law in a summe and short abridgement in this manner, saying: Thou shalt loue the Lord thy GOD with all thy heart,

Mat. 22. 23.
Mat. 12. c, 30.
Luk. 10. a, 17.

The loue of God and our neighbour.

with all thy soule, with all thy minde,
and with all thy strength. And this is
the greatest Cōmandement in the law.
And the second is like vnto this: Thou
shalt loue thy Neighbour as thy selfe;
for in these two Commandements, are
contained the whole Law & the Pro-
phets.

M. What manner of loue of God, doest thou
take here to be required?

Sch. Such as is meet for God; that is,
that we acknowledge him, both for our
most mighty Lord, and our most louing
Father, & most merciful Sauioy: where-
fore to his loue is to be adioyned, both
reuerence to his Majestie, and obedience
to his Will, and affiance in his goodnesse.

M. What is meant by, All thy Heart, all thy Soule,
and all thy Strength?

Sch. Such seruencie, and such unsained-
nesse of loue, that there be no roome for
Iosu. 23.c,11. any thoughts, for any desires, for any
Ioh.14. b,15. meanings or doings, that disagree from
c,21-23.34. &
15.b,10.
Mar.10.d,
27.8.
Luk.14.f,16.
2. the loue of God: for every godly man lou-
eth God, not only more deereley then all
his, but also more deereley then himselfe.
M. Now what sayest thou of the loue of our
Neighbour?

Sch.

Who is our Neighbour.

Sch. Christ's will was, that there shoulde Ioh.13.d.34.
be most stricke bonds of loue amongst his 43.
Christians. And as we be by nature most
inclined to the loue of our selues, so can
there not be devised a plainer, nor shor^d d.29.
ter, nor more pithy, nor more indifferent Phil.1.a.2.3.
a rule of brotherly loue, then that which 1.Thel.4.b.
the Lord hath gathered out of our owne 9.10.
nature, and set before vs: that is, that
every man should beare to his neighbour Mat.7.b.12.
the same good-will that he beareth to & 22.d.39.
himselfe. Whereof it followeth, that we Luk.6.d.13.
should not doe any thing to our Neigh: Rom.13.c.8.
bour, nor say, nor thinke any thing of 9.10.
him, which we would not haue others to 1.Cor.13.b.5.
doe to our selues, or to say, or to thinke 6.&c.
of our selues.

M. How farre extendeth the name of neighbour?

Sco. The name Neighbour, containeth Mat.5.g.43.
not onely those that dwelle neare vs, or be 44.
of our kin, and alliance, or friendes, or Luc.10.t.33.
such as be knit to vs in any ciuill bond of 36.37.
loue; but also those whom we know not, 1.Thel.4.b.9.
yea, and our enemies. 10.

M. Seeing then the Law doth shew a perfect manner of worshipping God aright, and of neighborly loue, ought we not to loue wholly according to the rule thereof.

Sch.

No iustification by the Law.

Deu.8.1. & Sch. Peacertainely, and so much, that
11.d.22.23. & God promiseth life to them that live ac-
30.c.16.15. cording to the rule of the Law: and on
17. Ma.19.c.17. the other side, threatneth death to them
Ioh.1.g.30. that breake his lawes, as aforesaid.

M. Doest thou then thinke them to be iustified,
that doe in al things the Law of God?

Rom.10.a.5. Sch. Pea surely, if any were able to per-
Gen.6.b.5. & forme it, they shold be iustified by the
1.d.21. Law; but we are all by originall corrup-
Pro.20.b.9. tion of our nature, of such blindnes, wic-
Rom.7.c.14. kedenesse, and frowardnesse, that we can
15. Gal.5.d.16. neither understand, nor are able or wil-
ling to do our dutie required by the law.
And though there be some one found,
that performeth some one or two out-
ward points of the Law, yet doth he of-
fend in diuers other: and the heart of
man is euer swaruing from the inward
justice and ianocencie required in the
Deu.27.d.26 Law. Wherefore none can be iustified
Gal.3.b.10. by the Law before God; for he pronoun-
Iac.2.c.10.41. ceth them all to be accursed and abhom-
nable, that doe not fulfill all things that
are contained in the Law.

M. Doth then the Law set all men in this reme-
diless estate?

Sch.

Diuers vses of the Law.

Sch. The vnbeleeuing & the vngodly, Deu.27.3,26
the Law doth both set, and leue in such
case as I haue spoken, who as they are
not able to fulfill the least iot of the law;
so haue they no affiance at all in God's
mercy through Christ. But among the
godly, the Law hath other vses,

M. What vses?

Sch. First, the Law setting a perfect
rule of righteousnesse before our eyes, Deu.6.b.6,7.
Iosu.1.b.7,8.
firreth vp our diligence to direct our
lives thereafter, Psal.119.1,2,&
119.the whol

M. What more?

Sch. Secondly, when we perceiue that Rom.3.6,19
the Law requireth thinges farre aboue
mans power, and do finde our selues too
weake for so great a burden, the Law
doth raise vs vp to craue strength at the
Lords hand. 2.Cor.3.b,5.
Psal.119.1,5.
12.27.28.b,
33.44.&c.

M. Proceed.

Sch. Further, when wee behold in the Rom.3.b.10.
Law, as it were in a glasse, the spots, and 11,12.c,19.
uncleanesse of our selues, it hiddeleth vs,
that we trust not in our owne innocen-
cie, and stayeth vs for being proud in the
sight of God. 20.Ec.7.b,7.

M. Say on.

Sch.

Of the Law and the Gospell

Pro.20.b,9. Sch. When we find in our consciences,
2.Ioan.3.2,4. that we be guilcie of sinne, which is the
Deut.27.d,16 breach of Gods law; and know also that
Gal.3.b,10. by sinne we doe deserue the curse and
Ro.1.c,18,& most heauie wrath of God, and that the
2.b,8.& 4.c, reward of sinne, is not onely all worldly
15.& 6.d,23. miserie, bodily diseases, and death, but
2.Cor.3.b,7. 9. also eternall damnation, and death ever-
lasting: the law shewing vs to be in this
Eph.6.b,5,6. most damnable estate, striketh our hearts
Rom.3.c,10. with feare, and with holosome sorrow,
31.22.& 5.c, and diuinitur vs to repentance, & to seeke
15.16.&c. pardon of our sianes, righteouesesse, and
Gal.2.c,16. life everlasting (which we cannot haue
by the Law) by and throught Christ our
Saviour onely.

Rom.10.a,4. M. Then so farre as I perceiue, thou sayest that
Gal.1.b,10. the Law is as it were a certaine schoolemaister to
u.& d,24. Christ, to lead vs the right way to him, by know-
ing of our selues, and by repeateance & fayth.

Ro.3.d,33 & Sch. Dea forsooth, and withall, it right
7.c,12.13.16. well appeareth, that the Law is not gi-
Gal.3.c,20.uen in vaine, thongh men be farre vnable
to doe their dutie required in the Law.

M. Thou giest true. Now my deare child, sith thou
haft so much as it may be in a short abridgemen t,
largely answerest this matter of the law, & obed i-
ence; good order requireth, that we speake next of
the

Our belief or common Creed.

the Gospell, which containeth the promises of mercie through Christ, to them that haue broken Gods law, & be sory therefore, to the which Gospell, faith hath especially respect, For this was the second point in our division, and this also the verie orderly course of those matters that we haue treated of, bath as it were, by the hand brought vs vnto . Tell me therefore what is the summe of the Gospell, and of our faith.

Sch. Even the same wherein the chiese Articles of the Christian faith haue been in old time brycely knit vp & contained, & which is commonly called the Creed, that is, our beleife.

M. Rehearse thy beleife ?

Sc. I believe in God the father almighty, maker of heauen and earth. And in Iesus Christ his onely sonne our Lord, which was conceiued by the holy Ghost, borne of the virgin Mary. Suffered vnder Ponce Pilate, was crucified dead & buried. He descended into hell. The third day he arose againe from the dead. He ascended into heauen, and sitteth at the right hand of God the Father Almighty. From thence he shall come to iudge the quicke and the dead. I believe in the holy Ghost. The holy catholike Church. The communion of
Saints,

Partes of the Creed. Faith:

Saints. The forgiuenesse of sinnes. The resurrection of the body. And the life euerlasting. Amen.

M. Into how many partes doest thou deuide this whole confession of faith?

Sch. Into fourte p̄incipall parts. In the first whereof is intreated of God the fa-ther, and the creation of all thinges. In the second of his sonne Iesus Christ; which part containeth the whole summe of the redemption of man. In the third, of the holy Ghost. In the fourth, of the Church and of the benefites of God to-wardes the Church.

M. Go forward the to declare me these four parts in order: and first in the very beginning of the Creed, What meanest thou by this word, Belieuer

Mat.ao c.3.24 & 28.d.19.
Ioh. a.b.12.13.
Rom.1.b.17.
& 10.b.9.
Gal.3.d.26.
Heb.1.d.24.

Sch. I meane thereby that I haue a true and lively faith, that is to say, a Christian mans faith in God the father, God the sonne, and God the holy Ghost: and that I doe confess this forme of confession, testifie and approue the same faith.

M. Tell me as plainly as thou canst, what that same lively, true and Christian faith is?

Ioh.1.b.10.13.
Rom.8.b.14.
8.38.39.

Sch. Faith is an assured knowledge of the fatherly good-will of God towards vs through Christ, and an assistance in the same

The Trinitie. God called father.

Col.1 a.2.3.

Heb.10.d,
22.23,&c,11.
a.1.

Same goodnesse, as it is witnessed in the
Gospell: which faith hath coupled with
it an indeavour of godly life, that is, to
obey the will of God the father.

Psal.1.a.3.
Mat.7.c,17.
18.&c,13.c,23.
Gal.3.a.6.1.
1.Pet.1.c,
13.14.15.

M. Then thou hast learned, that no vngodly persons, which either despaire of Gods mercy, or fear of his iustice, but lead a wicked life carelessly, can haue the true Christian faith, though they doe rehearse the words thereof with their tongue.

Sch. So I haue learned indeed.

M. Seeing there is but one God, tel me, why in the confession of the Christian faith, thou rehearrest three, the father the sonne, and the holy Ghost?

Sch. Those be not the names of sundrie Gods, but of three distinct persons in the Godhead. For God the Father, God the son, & God the holy Ghost, being three persons, are one onely God, as we are taught by the holy Scriptures, which we ought readily to belieue, rather then curiously to search the infinite depth of so secret and hidden a mistery.

M. Thou saist true. Go forward therefore, Why callest thou God, father?

Psal.3 b.7.

Sch. First and principally, for that he is the naturall Father of his onely son Iesus Christ. Secondly, for that he is our father, both for that he created vs, and gaue life vnto vs all, and also for that he hath

Mat.3.c.17.

Ioh.1.b,14.

Rom.15 b,6

2.Cor.1 a.3.

Gen.1.d,27.

Mal.1.a.6.&c

2.b,10.

God Almighty, and why so called.

Ioh.1.b,12. & hath heauenly begotten vs againe tho-
3.2,3.5. rough the holy Ghost, and by faith in his
Rom.1.c,15. true and naturall sonne Iesu Christ he
16.17. Gal. 4.2,5.6. bath elected and adopted vs his children,
Eph.1.a,5.6. and through the same Christ bath giuen
Tit.3.b,7. vs his kingdoome, and the inheritance of
1.pet.1.a,3.4. everlasting life.
d,23.

M. Why doest thou name God almighty.

Ela 40.c,21. Sch. For that he made all thinges, and
22.&c. hath all thinges, vnder his power, to o-
Mar.5.g,45. der them after his will.

&.10.c 19.

Eph.1.b,1. M. Be wicked spirits and euill men also subiect to
Heb 1.a,2.3. Gods power?

Sch. Else could we never be out of feare,
Ioh.1.b,10. if they might haue any power ouer vs
11. 12. without the will of God. But wee are
Mat.8.d,31. vpholden by this comfort, that neither
32. Luc. 22 d,31. the Diuel, nor wicked men can once stir,
32. but at Gods will or sufference, and that
Ioh.10.f,28. we are so vnder the protection of our al-
29. & 19 b, mightie father, as that not so much as
10. 11. Aft.2.d,23. one haire of our head can fall to the
24 & 4.f,27. ground but by his will, whos beareth vs
28. & 12.c,11. so good will.

M. Why is it added that God is the creator of
Lu.12.b,7. heauen and earth?

&.21.d,18.

Sch. Because the greatness, wisedome,
Psal.19.a,1. and goodness of God, which are of them-
& 50.b,6. selues

God created Spirits, and all things else.)

Selues incomprehensible, are soe the scene R.6.1.17. &c.
in his workes, as it were in a glasse. For
when wee see that same unmeasurable
greatnesse of the world, and all the parts
thereof to be so framed, as they could not
possibly in beautie be fayrer, nor for pro-
fit be better: we forthwith thereby un-
derstand the infinite power, wisedome
and goodnesse of the worlde man's buil-
der thereof.

M. How dost thou say that God created al things?

Sch. That God the most good and migh-
tie father, at the beginning and of no-
thing, by the power of his word, that is
of Jesus Christ, his sonne, framed and
made this whole visible world, and all
thinges whatsoever they be that are con-
tained therein, and also the incorporall
spirites whom we call angels.

M. But doest thou thinke it godly, to affirme that
God created al spirits, evn those wicked spirits
whom we call deviles?

Sch. God did not create them such, but
they by their owne euilnesse fell from
their first creation, without hope of red-
uerse: and so are they become euill, not
by creation and nature, but by corrupti-

God createth and gouerneth all things.

one of nature.

M. Did God thinke it enough to haue once created all things, and then to cast away all further care of all thinges from thenceforth?

Psal. 75. 3.

& 104. b. 8. 9.

&c. & 145. c.

14. 15. & 147.

Sch. No, but as God hath created all, so bee vpholdeth and gouerneth all, else should all soone runne to bitter ruine.

2. 5. 6. &c. M. To what end doest thou thinke that almighty God hath created and doth gouerne all things?

Col. 1. b. 16. 17. Sch. The world it selfe was made for

Gen. 1. d. 26.

2. 9.

man, & all thinges that are therein, were provided for the vse and profit of man.

Psal. 8. b. 6. 7.

& 10. 4. c. 14.

25. &c.

And as God made all other thinges for man, so may hee man himselfe for his

Prou. 1. d. 7.

Roman. 1. c. 36

Colos. 2. 3.

Gen. 1. d. 25.

& 2. b. 7. c. 8.

10. d. 21. 13.

gloste.

M. What haile thou then to say of the first beginning and creation of man?

Sch. That which Moses wrote, that is,

that God fashioned the first man of clay, and breathed into him soule and life, and afterward out of the side of man, being cast in a sleepe, bee tooke out woman, and brought her into the world, to ioyne her to man for an helper and companion of his life.

M. Where at this day there is to be scene in both men and women so great corruption, wickednesse, and Perversenes, did God create them such from the beginning?

Sch.

Man created after Gods image.

Sch. Nothing lesse. For God being Gen.2.8, 28,
most perfectly good, can make nothing ^{27.31.}
but good. God therefore at the first, made
man according to his owne image and
likenesse. Colof.3.b,10.

M. What was that image, according to the which
thou saiest that man was fashioned?

Sch. It is most absolute righteousesse, Deu.3.2, 3.2, 4.
& most perfect holinesse, which most pro- Rom.6.c,14.
perly belongeth to the very nature of Colof.3.b,10.
God, the which image was in man, vn- 1.Ioh.1. b, 5.
tell man by loue of him man's the same. and 2. d, 19.
& 3. a, 3. & 3. a, 3.

M. Tell me how came this to passe?

Sch. The woman, deceipted by the diuell,
peruwaded the man to take of the fruite
which God had forbidden them, whereby
the image, according to the which they
were created, was defaced, and both they
and their posteritie became disobedient
to God, froward and vnable to all good- Sap.1.c,13,14.
nesse, & subiects, not onely to all worldy
miseries, bodily diseases, and temporall
death, but also unto eternall death and
surelasting damnation.

M. But may it not seeme that God did too rigo-
rously punish the tasting of an apple?

Sch. Let no man extenuate the most
heinous offence of man, as a small tres-

The Parents sinne punished in posteritie.

Gen 6.1.3.4. passe and weygh the deed by the Apple,
5.6.b,11.d,22 and by the onely excesse of gluttonie.

For he with his wife catched and snared
with the guilefull allurements of sathan
by infidelicie revolted from the truthe of
God to a lie : he gaue credite to the false
Gen.1. d,29. suggestions of the serpent, wherein hee
Psa.8,b,4.5. accused God of vnruth, of enuite, and of
6.&c. & 104. malitious with-drawinge of some good-
6.14.15. nes. Having receivene so many benefites,
hee became most vnthankfull towardes
God the giuer of them, bee the child of
the earth, not contented that he was
made according to the Image of God,

Gen.1. d,26. with intollerable ambition and pride
27. sought to make himselfe equall with the
Col.3.b,10. maiestie of God. Finally, hee withdrew
Ole.6.b,7. himselfe from allegiance to his creator,
yea and malitiously shooke off his yoake.

Whence therefore is it to extenuate the sin
of Adam.

M. But why should al the posteritie for the parents
fall loose all that felicitie, and fall to all miseries?

Sch. God induned Adam with those or-
naments, to haue them, or loose them, to
him & his, that is to all mankind. And it
could not otherwise be, but that as of an
euill

The second part of the Creed. Iesus.

euill tree euill fruoutes doo sypring : so that Mat.7.c.18.
Adam, being corrupted wichi sinne, al the & 12.c.33.
issue that came of him, must also be cor- Rom.5.b.12.
rupted wichi that originall sinne. Rom. c.14.17.&c.
heit wee need not so muche to complaine Ofc 6.b.7.
vpon our father Adam, seeing our selues Rom.6.d.23
by our many and great sinnes are most 2.Cor.11.d.3.
deseruedly fallen into all miseries, death, Eph.5.b.5.6.
and damnation : for deliuerie from the
which, there remayneth no helpe or re-
medie in our selues, or any other crea-
ture.

M. What hope and comfort then is left, and in
whom remayneth it?

Sch. God promised, that the Seed of the Gen.3.c.14.
woman, which is Iesus Christ the sonne 15.
of the virgin Marie, should bruse the Rom.5.c.15.
head of the Serpent, that is of the Diuel 16.&c.
who deceiued them, and so shold deliuere Gal.3.c.16.
them and their posterite that beleeved Heb.2.d.14.
the same. And this is it, whiche now fol. 15.16.
loweth in the second part of the Creed : I
beleeeue in Iesus Christ.

M. What signifieth this name Iesus?

Mat.1.d.22.

Act.10.f.38.

Sch. Iesus in our tongue, is as much to
say, as the Saviour. For Iesus Christ 14.
the sonne of God, & the sonne of the Vir- Heb.2.d.14.
gin, hath deliuered and saued vs which 15.
1.Ioh 3 b.8.

Christ his Kingdome, and Priesthood.

were holben bound with wickednes, and
thall in the foule bondage of the old ser-
pent the Diuell, and were wzapped in
the suares of eternall death.

M. Who gaue him the name of Iesus?

Sch. The Angell, by the comandement
of God hymselfe.

Mat.1.d,21.
Luk.1.c,31.
& 2.c,21.
Psal.2.a,6.
Esa.61.a,L.
Dan.9.d,24.

M. Now tel me what meaneth this name of Christ
Sch. It is as much to say, as Anoynted;
whereby is meant, that he by the Holy
Ghost is annoynted the soueraigne
King, Priest, and Prophet.

25.
Luk 4.c,18.
Act.4.c,27.
Act.10.f,38.
Heb.1.c,9.
Luc.1.c,32.23
Ioh 28 f,26.

M. Is Christs kingdome a Worldly kingdome?
Sch. No, but a spirituall and eternall

Kingdome, that is governed and ordered
by the word and spirit of God, which
bring with them righteousness and life.
Col.1.c,13.14
2.Tim.4.a,1.
Rō.13.c,12.
&c & 16.c,20
2 Cor.10.a,
45
Eph.6.b,10.
II.&c.

M. What fruite take we of this kingdome?
Sch. It furnisheth vs with strength and
spirituall armour, to vanquish the flesh,
the world, sinne, and the Diuell, the out-
ragious deadly enemies of our soules,

and to liue virtuously and holily.
Psa.100.d,4.5
Heb.4.d,14.
15.c,6.& 5.b,
6.7.& 7.a.2.
3.D.11.2.&c.
& 9.d,13.14.

M. What manner of Priest is Christ?
Sch. The greatest, and an everlasting
Priest, which onely is able to appeare be-
fore God, onely able to make the sacrifice
that God will allow & accept, and onely
able

Christ, Priest and Prophet.

able to appease the wrath of God.

M. To what commoditie of ours doth he thus?

Sch. For vs he craveth & prayeth peace
and pardon of God; for vs he appeaseth
the wrath of God, and vs he reconcileth
to his Father: for Christ alone is our
Mediator, by whom we are made at one
with God. Yea it maketh vs as it were
fellow Priests with him in his Priest
hood, giuing vs also an entry to his Fa
ther, that we may with assurednesse come
into his presence, & be bold by him to of
fer vs, and allours, to God the Father in
sacrifice.

Ioh.14.d.2.7

Act.10.f.37

Ephe 2.c.14

15. &c.

Colo 1.c.20.

Heb.9.d.14.

15.

1.Tim 2.b.5

Rom. 8.c.15

& 12.a.1.

Gal.4.a.5 6.

Eph.3.b. 12.

Heb 4 d.15.

16.

M. What manner of Prophet is Christ?

Sch. Whereas men despised all other
Prophets and teachers, the seruantes of
God, Christ himselfe the Sonne of God
and Lord of all Propheteſ, came downe
from Heaven, his Fathers Ambassadour
and Messenger to men, fully to declare
his Fathers will, & to instruct men in the
right knowledge of God, & of all truth.
And so is the name of Christ are contai
ned those three Offices which the sonne
of God received of his father, and fulfil
led, to make vs partners with him of all

Luc.7.c.16.

Act.7.c.37.

Heb.a.a.2.

Ioh.8.b.16.c

40. & 15.c.15

& 17.a.6. &c.

& 18.g.37.

Christ the Sonne of God, and our Lord.

the fruit thereof. For the sonne of God

Mat.2.c,15.& is not onely called, and is indeed Jesus
3.d,17. Christ; that is, þ Saviour, King, Priest,
Ioh.1.b,14.c, 34 & 14.b, and Prophet, but also he is so for vs, and
10.II. to our benefite and salvation.

Heb.1.a,2.3.

& 5.b,5. M. How dost thou call Christ the onely Sonne
Rom.8.b,14 of God, seeing also the godly are also so named
15.

Gal.4.a,5.54 Sch. For that Christ is the onely natu-
Eph.e.1.a,5. ral Sonne of God, of one substance with
3.Ioh.3.a, I. Mat.9.a,6.& the Father, and we being by nature the
10.a,1. & 21. children of old Adam, are made the chil-
c,18.& 28.d, dren of God by adoption, grace, and fa-
18. Luc.1.d,32. vour, through Christ our Saviour.

33. M. What meaneth it that thou doest call Christ,
Ephe.3.d,20. our Lord?
21.&c.

Sch. For that the Father hath giuen him
Dominion ouer Men, Angels, and all
things, and that he gouerneth the king-
dome of God, both in heauen & in earth,
with his owne will and power.

M. What more?

Deut.10.b,12 Sch. Hereby are all the godly put in
c, 20. minde, that they are not at their owne
Mala.1.b,6. libertie, but that both in their bodies and
Luc.9.c,23. soules, and in their life & death, they are
24.& 14.b, wholly subject to their Lord, to whom
26.27. Heb.2.a,5.6. they ought to be obedient and serviceable
8.c,9.10.

The humaniſe and birth of Christ,]
in all things, as moſt faythfull ſervants.

M. What followeth next?

Sch. Next is declared how he tooke upon him mans nature, and hath performed all thinges needfull to our ſaluation.

M. What is then neceſſarie that the Sonne of God ſhould be man?

Sch. Yea, for neceſſarie it was that what man had offendēd againſt God, man ſhould abide and ſatisfie it; which moſt beaute buethe[n], none but Ieſus Chrift, both God and Man, was able to beare. Neither could there be any other media-
tor to make peace betweene God & man, but Ieſus Chrift both God and man.

M. What followeth?

Sch. That, Hee was conceiued of the holy Ghost, borne of the virgin Marie.

M. And why was he not begotten after the vſuall and naturall manner?

Sch. Because he who came to cleaſe vs from our ſinneſ, muſt needs be cleane from ſinne himſelfe. And therefore was that moſt pure Lambe of God Ieſus Chrift, by the maruellous working of the holy Ghost, conceiued and boorne of the virgin Marie without ſinne.

M. Why is the virgin Marie by name expreſſed?

Sch.

Math.3.c.17.
& 17.d. 22. &
20.d.18.19.
John.1.b.14.
& 11.f.50.51.
Rom.5.c.15.
&c.

1.Cor.15. c.
21.22.
Phil.2 2,6.7.
&c.
Heb.10.b.9.
1.Tim.1.b.5.
Heb.9. b.14.

15. & 9.d.14.
1.pet.2.d.21.

24.
Ioh.1. c.19.d.
36.
1.Cor.7. b.7.
Heb.14.d.15.
& 9.d.14.
Mar.1.c.2 3.
Luc.11.c.31.

35.

The order of Christes death.

Gen.22.d.18 Sch. That Christ may be knowne to be
Esa.11..2,I. that true seed of Abraham and Dauid, of
Mat.1..2,I. whom it was from God foretold, and
&c. & 22.d, 42. foreshewed by the prophesies of the Pro-
Rom.1.1.2. phets; of the which, Abraham, Dauid,
and the virgin Mary linially descended.

M. Proceed in rehearsing thy belief.

Sch. He suffered vnder Poncius Pilate,
was crucified, dead, and buried.

M. Why doth the Creed omit the story of his life,
and passeth straight from his birth to his death?

Esa.53. Sch. Because in the Creed are rehearsed
Act.13.8.23 ouely the chiese payntes of our Redemp-
27.&c. tion, and such thinges as so properly be-
long to it, that they containe, as it were,
the substance thereof.

M. Rehearse the order of his death somewhat
more plainly.

Sch. Hee was most wickedly betrayed
Mat.26.b.14 by Iudas his owne Disciple, who was
15 &c. & 27. with mony corrupted and hired therev-
the whole. Mar.14.c.45. to, he was forsaken of all his Disciples,
&c. and 15. denied and forsworne by Peter, falsely
the whole. Luk.22.c.47 and maliciously accused by the Iewes,
&c. and 23. condemned by Pilate the Romaine pre-
the whole. Ioh.18.8.19. sident; he was buffeted, scourged, crow-
ned with Thornes, & clothed in purple,
and otherwile abused and scourged, both
most

Christes passion, willing or unwilling.

most cruelly and spightfully; and finally with his Crosse laid vpon his necke, hee was haled out of the Citie into the place named Caluerie; where betweene two Thecues they villanously nailed him vpon the Crosse; vpon the which being extremely tormentted, hee suffered most painfull and shamefull death, sustaining with all tormenttes of minde more cruell then any bodily death.

M. Did Christ suffer all this willingly, or unwillingly?

Sch. Notwithstanding that this most
vile and cruell death was most terrible to
his humane nature, yet did he submit his
will unto his Fathers will, who had ap-
pointed him unto the same, & so he suffe-
red the said vile reproches, tormenttes, &
most cruell death, both willingly obey-
ing his Father: and most patiently pray-
ing for those who crucified him.

M. Why would God have his most innocent Son
to suffer such a shameful and painfull death?

Sch. Christ became our surety & pledge
unto his father, to answeare, pay, & suffer,
whatsoever we did owe, and had deser-
ued. And therefore he (though himselfe
most innocent) suffered for vs most wic-
ked

Ez.53.the
whole.

Rom.1.23.

2.Cor.5.1.21

Gal.1.4.

Eph.1.1.3.&

b.7.8c.

Col.1.c,13. c.

14. & 2.c,13

The benefits of Christes death.

1.Pet.3.d,18. hed sinners. And his father laid our bur-
&c 4.a,1' then vpon him, according to that rigor of
Ioh.3.c,15. the law and iustice: that for his sake he
2.Cor.15.d,31 might deale most mercifully with vs.

M. Rehearse me then the summe of those bene-
fits, which we enjoy by Christes death.

Sch. Christ, as I before touched, peelded
himselfe in our stead and place, to satisfie
for our sinnes before God his Father, to
appease the wrath of God towarde vs

Rom.5.b,8.
10.11.
2.cor.5.d,18
19.20.21.

Eph.2.c,11.
13.14.17.&c.
Hcb.7. d,26.
27. & 9.d,12.
14. & 10.c,
12.14.17.
Rom.8.a,12.
c,33.34.
Col.1.c 3.14
&d,10.21.

Psal.51. b,7.
Heb 9.d,14.
1.Ioh.1.b,7.
Apoc 1.b,5.
1.Pet.1.d,21.
22.&c.

most guiltlesse was accused and condem-
ned by the sentence of a worldly Judge,
that he might acquit vs most guiltie and
most worthy to be condemned, before
the heauenly iudgement seate. Christ by
his precious blood shed for vs, hath clea-
sed and washed away the spots and filth
of our sinnes. And finally, Christ by his
vndeserved reproches, most painefull and
shamefull death, hath deliuercd vs from
eternall paine, shame, and death ever-
lasting, whiche wee had most iustly de-
serued

The benefites of Christ's death.

served by our sinnes, which sinnes are
buried with Christ, and cleane remoued
from the sight of God. And so also Christ's
suffering is a medecine and remedie to
all our miseries, whereinto we are fal-
len either originally by Adam, or after-
wards by our owne wickednesse, so that
we faithfully beleue in him and imbrace
him.

M. Notwithstanding do we suffer death of the
body, which is a parcell of the punishment due
to sinnes?

Sch. Death of the body, which without
Christ was the gate to hell, is now by
Christ made to all that beleue in him
the gate and passage into heauen: even Ioh. c. 3. v. 16.
as he himselfe did by death enter into his kingdom, so that death which before
was a punishment, is now by Christ become a vantage

M. Commeth there any other profit unto vs by
the death of Christ?

Sch. Christ's suffering and death is not
only a medicin of our miseries, as I
before noted, but also an example for vs
to follow.

M. Declare that more plainly.

Sch. We ought after this example to be
obedient

Ro. 4. b. 7. 8.
Col. 2. c. 13.

Heb. 10. c. 17.
Rom. 8. 2. 1. 3.

Luc. 23. f. 43.

1. Cor. 15. c.

1. Thes. 4. c.

1. Pet. 1. d. 21.

&c. & 4. 2. 1.

2. &c.

What we are taught by Christ's passions.

Ioh.13. b, &c. Obedient unto the will of God our hea-
Ephc. 5. 2, 2. uenly father, and patiently to take all in-
1. Pet. 2. d, 21. turies at mans hands, and to crucifie the
&c. &c. 4. 3, 4. wicked lusts of the flesh, & to be as dead
2. &c. and buried unto sinnes: so that wee shal-
no more hereafter, after the example of

Ro. 6. 2. 2. 4. Christ our Saviour, who was crucified
7. b, 11. &c. dead and buried for sinne: and in dede
Gal. 3. d, 10. naughtie lustes (whiche otherwise are un-
and 5. d, 24. bridled) are in those, who by faith doe
Col. 2. c, 13. cleave unto Christ, by the vertue of his
&c. death, as it were crucified, and the burn-
ning heat of them so quenched by his
blood, that they may easily be brought to
obey the spirit. So that we are holpen by
the vertue of his death, to perforne that
which we are moued vnto by the exam-
ple of his life and death.

Ro. 14. b, 7. 8. 1. Cor. 6. d.
1. Cor. 6. d. M. Are we not hereby put in minde of our dutie
20. and 2. also towards Christ?

Cor. 5. d, 15. 1. Thes. 5. b, Sch. We are indeepe taught that we are
30. not our owne, to doe what wee list: but
Ro. 5. b, 8. 10. that wee are wholly Christ's, who hath so
Mat. 10. d, 37. deereley bought vs, most bounden to obey
and 15. d, 35. him, and to doe his will, most bounden to
Luc. 9. c, 23. loue him who so deereley loued vs first,
24. &c. and 14. 1. 2. 6. being yet his enemies, most readie a-
gaine

Christes buriall and descending into hell.

gaine to yeilde all that is ours, yea and our selues wholly vnto Christ, who hath giuen himselfe wholly vnto vs: most ready for his sake to forslake, not onely all worldly thinges and pleasures of this life, but also to loose our liues rather then wee forslake Christ, & our loue and dutie towardes him: for happie is the death, that being due to nature, is chieflie yel-
ded to Christ: for Christ, I say, which offered and yeelded himselfe to willing death for vs; and who being the authour of life, both will and is able to deliuer vs, being dead, from death, and to ressure vs to life everlasting.

M. Why dost thou also adde that he was buried?

Sch. His dead bodie was laid in graue Mat.15.d.40.
that his death shoulde be more evident, &
that all men might certaintly knowe it, & 27.g.59.
For if he by and by had reuived, many
would haue brought his death in debate
and question and made it doubtfull. 60.&c.
1.Cor.15.a.4.

M. What meaneth his descending into hell?

Sch. That as Christ in his bodie descended into the bowels of the earth, so his soule seuered from the bodie, hee descended into hell, and that therewith also the vertue

The death and resurrection of Christ.

i. Co. 15. g.
94. 55. &c,
Heb. 2. d. 14.
25.

Job. 5. c. 25.
28. and 11. c.
25. 26.
Ro. 14. b. 8. 9
Col. 1. c. 13.
14. 19. 20.

vertue of his death so pearced through to the dead, and to very hell it selfe, that both the soules of the unbeliving fel their most painefull and iust damnation for infidelitie, andathan himselfe, the Prince of hell, fel that all the power of his tyranie and darkenesse was weakened, vanquished, and fallen to ruine, and on the other side, the dead whos while they lived, believed in Christ, understood that the worke of their redemption was now finished, and perceyned the effect and strength therof with most sweete & assurred comfort.

M. Now let vs goe forward to the rest
Sch. The third day after he rose againe
& by the space of fortie daies often-times shewed himselfe alive, and was conuersant among the disciples, eating & drin-
king with them.

M. Was it not enough that by his death we ob-
taine deliuerance from sinne and pardon?

Sch. That was not enough, if we consid-
er either him or our selves. For if hee
had not risen againe, hee could not bee
thought to be the son of God, nor could
haue beene our saviour from death. But
now

The frutes of Christ's resurrection.

bold rising from death to eternall life, he Rom.1.4,5;
declared the power of his Godhead: and and 2.24.b,9.
hath shewed himselfe the conquerour of 10. & 8.a,1.a.
sinne & death, yea of the diuell himselfe. &c.
1.Cor.15.d,15

M. What profit bringeth it to vs, that Christ rose g,54.&c.
again? Eph. 1. d,10.
&c.

Sch. Manifold and divers. For from
thence commeth unto vs an endevour,
virtue, and strength, to live well and ho-
lily: therby Christ indueth vs with
righteousnesse, which before we lacked.
Rom.4.d,15.
And Christ by his resurrection from
death to life, is become to vs the autho^r 11. 12. &c.
of life. For from thence haue we hope, 1. Cor. 15. c.
that our mortall bodies also shall one &c.
day be restored from death, and rise a. Collos.1.d,8;
gaine, for that he hath made vs parta- 2. Tim. 2. b,
kers of his resurrection and life. For it 11.
cannot be that Christ our head rising as
gaine, should suffer vs the members of
his boodie to be consumed, and utterly de-
stroyed by death.

M. Proceede.

Sch. As the scriptures doe teach, that R. o.8.1,4.&c.
Christ is risen for our righteousness, so b,9 10.11. &c.
doe they also teach, that we after his ex- Ephe.5.d.13.
ample should rise from the deadlie Col.3.1, &c.

D.

wo^rkes

The ascension of Christ.

workes of sinne, & lime from henceforth
vnto righteousnesse and holinesse : to the
performance whereof, Christ indueth vs
with strength, by the vertue and power
of his glorious resurrection.

M. What followeth in the Creed?

Mar. 16.d.19. Sch. He ascended into heauen, and sitteth on the right hand of God the Father, &c.

Ioh. 12. b. 8. M. Tell me how this is to be vnderstood?
and 16.b.10. Sch. Plainly that Christ in his body ascended into heauen, where he had not as
and 20.d.17. soye beene in his body.

M. Is he then here in the earth no more with vs?
Sch. Hee did himselfe foreshew vnto his

Ioh. 13.b.8. Apostles, that they shoulde not haue him
alwayes with the, which is to be vnder-
stood of his bodily presence. For in the

Joh. 17. a. 5, Mat. 18.c.20. nature of his Godhead, which filleth all
things, both heuer was in heauen, and
and 28.d.10. also with the same, and with his spirite
Ioh. 14. d.18. hee is alway present in earth with his
and 16.b.7. Church, and shall be present till the end
Ro. 8.b.9.&c. of the world.

M. Then are we not left without his helpe & pro-
tection, though we haue not his bodily presence?

Sch. No folesoth. For Christ sitteth on
the

Christ sitting at the right hand of God.

the right hand of God, doth whith his power, wisedome, and prouidence, rule and dispose the world, moue, governe, and order all things: and as hee promis-
ed, hee sendeth downe his holy spirit &c.
from heauen into our hearts, as a most
sure pledge of his good wil, by which spi-
rite hee bringeth vs from darknesse and
mischief into open light; he giueth sight to
the blindnesse of our mindes, hee chaseth
sorrow out of our hearts, and doth com-
fort and strengthen vs; and the same
will hee doe vnto the worlds end.

M. Now as touching Christ, what doest thou
chiefly consider in his ascending and sitting at
the right hand of his father?

Sch. It was meet that Christ which from
the highest degrees of honour and digni-
tie, had descended to the basest estate of
a servant, and to the reproach of condem-
nation and shamefull death, should on
the other side obtaine most noble glorie,
and excellent estate, even the same which
he had before, that his glorie and maiest-
tie might in proportion aunswere to his
basenesse and shame.

M. What profit take we of his ascending into hea-
uen and sitting on the right hand of his father?

D 2.

Sch.

Mat. 28.d, 18
Ioh. 16. b. 7.
& 17.a, 2. &c.
Eph. 1.d,
20. and 4.b. 8.

Phil. 2.b, 9.
Colo. 1.c, 18.
Apoc. 11. d,
15.

Rom. 5. 1. 5.
and 8. 2, 4. 5.
b. 9. &c.

What we are taught by Christ's ascension.

Ioh.14.2,3. Sch. For Christ, as he had descended to
the earth, as into banishment for our
sakes: so when he went up into heaven,
his fathers inheritance, he entered in our
name, making us a way and an entrie
thither, and opening us the gate of hea-
uen, which was before shut against us for
Rom.8.5,34. sinne. Moreover, he being present in the
Heb.7.4,25.
dec.9,g,34.
I. Ioh.1.2, 1. sight of God, as commanding us unto
him, and making intercession for us, is
the paterne of our cause, who being our
advocate, our matter cannot quale.

M. But how can wee follow his example in his
ascending vp to heauen?

2. Cor. 15. f. Sch. We ought from henceforth to looke
47.48. &c. vp to heauen, & to raise vp our mindes
Colos.3.2,1.2.
&c. and heartes thither, where Christ is at
the right hand of the father, bending all
our thoughtes and studies vpon diuine,
eternall, and heavenly thinges, and not
vpon earthly, worldly, and transitorie
thinges.

M. What more?

Esa.1. b, 11.
c,16.17.&c.
Mat.5.2,8.
&c.
oh.4. c,10,
I&c.d,24. Sch. We are furthermore taught, pure-
ly and sincerely to worshippe Christ the
Lord, now reigning in heauen, not with
any earthly worshipp, traditions, or
vaine

Of the Worlds end and last judgement.

baine inuentions of men, but with heauenly and very spirituall worship, such as may best beseeche both vs that giue it, and him who receiueth it.

M. Now I would heare thee tell me shortly, what thou haft learned of the last judgement, and of the end of the World;

Sch. Christ shall come in the cloudes of heaven with most high glory, and with most honoorable and reverend maiestie, waited on, & beset with the company and multitude of holy Angels. And at the horible sound and dreadfull blast of trumpet, all the dead that haue liued from the creation of the world to that day, shal rise againe with their soules & bodies whole and perfect, and shall appeare before his chrone to be iudged, every one for himselfe, to giue account of their life, which shall be examined by the righteous and seuerre Judge, according to truthe.

Mat.24.c.29.
30.31.& 25.
c.31.32.&c.
I.Cor.15.g.
52.etc.
2.Pet.3.10.
&c.
Rom.14.b,
10.12.
I.Cor.4.4,4.
5.
2.Cor.5.b,
10.11.

M. Seeing death is certaintly appoynted for all men, how dost thou in the Creed say, that some shall then be quicke or aliue?

Sch. S. Paule teacheth, that they which then shall remaine aliue, shall suddenly be changed and made anew; so that the corruption of their bodyes being taken away,

I.Cor.15.g.
51.
1.Thes.4.4,4.

The last Judgement. The holy Ghost.

1. Cor. 15. g.
13. &c
alway, and mortalitie remoued, they shall
put on immortallitie. And this change
shall be to them in stead of death, because
the ending of corrupted nature, shall be
the beginning of a nature uncorrupted.

M. Ought the godly in thinking vpon this judgement,
to be striken & abashed with feare, and to
dread it, and shrinke from it?

Rom. 8. 2. i. c Sch. No, but rather to conceiu great
hope and comfort thereby. For hee shall
giue the sentence, which was once by the
1. Cor. 1. b. 7. Judges sentence condemned for vs its
Phil 3. d. 20. the end that we comming vnder the grie-
Tit. 2. d. 13. vious judgement of God, should not be
2. Pet 3. e. 12 condemned, but acquitted in judgement.

The third M. Sith then thou hast now spoken of God the
part. Father the Creator, and of his Sonne Iesus Christ
the Sauiour, and so hast ended two partes of the
christian Confession ; now I would heare thee
speake of the third part, what thou beleueest of
the holy Ghost?

Mat. 28. d. 19 Sch. I confesse that the holy Ghost is
1. Joh. 5. b. 7. the third person of that most holy Trinity,
Joh. 14. d. 26, proceeding from the Father and the
& 15. d. 26. & Sonne, before all beginning, equal with
16. b. 7. & 20 them both, & of the very same substance,
f. 22. and togeather with them both to be ho-
noured and called vpon.

M.

Effects of our sanctification.

M. Why is he called Holy?

Sch. Not onely for his owne holinesse, Rom.1.a.4.
but also for that by him the elect of God, & 15.d.16.
and the members of Christ are made 2.Thef.2.c.
holy: for which cause, the holy scriptures 17.
hauing called him the Spirite of sauctifi: Tit.3.b.5.
cation. 1.Pet.1.3.2.

M. In what thinges doest thou thinke that this
Sanctification consisteth?

Sch. First, we are by his divine inspirati. Joh.3.2,5.6.
on newly begotten; and therefore Christ
sayd, that wee must be bornde againe of
Water and the Spirit. Also, by his hea- Tit.3.b.5.
uenly breathing on vs, God the Father Rom.8.c.15.
doth chuse & adopt vs to be his children, d.23.
and therefore hee is worthily called the Gal.4.a.5.6.
spirit of adoption, who is in our heartes, Rom.8.c.14.
as the seale of our election, persuading 15.&c.
and assuring vs, that Gods benefites 2.Cor.1.d.
through Christ, are all ours. 22.& 5.a.5.
Eph.1.c.13. 14.

M. Goe forward.

Sch. The holy Ghost expoundeth and Ioh.14.b.27.
openeth the divine mysteries unto our d.26.& 16.b
mindes, and by his light the eye of our 13. & 20.c.
soules are made cleere to understande 22.23.
them. By his iudgement, sinnes are either
pardoned, or reserved. By his strenght,
fisfull flesh is subdued and tamed, and 1.Cor.2.c.10
b.9.xc. 11.d.13.15.
Ephe.1.d.17.
Rom.8.a.5.
b.9.xc.

The workes of the holy Ghoſt.

Act.2.3,4.2,
17.&c.
5.Cor.12.2.
47.

corrupt desires are bridled, and destroy-
ned. At his will manſtold giles are diſtri-
buted among the godly.

Ioh.14.b.16.
2,36,& 15.d.
26.b 16,4,7.
Rom.8.b,11.
I.Cor.12.a,
4,7.&c.b,11
13.&c.

M. Hast thou any more to say hereof?
Sch. In the maniſtold and diuers diſcom-
modities, molestations, and miseries of
this life, the holy Ghoſt, with his ſecret
conſolations, and with good hope, both
allſwage, eafe, & coniort the grieſes and
mourning of the godly, which commonly
are in this world moſt afflieted, & whose
ſorowes doe paſſe all humaine conſola-
tion, wherewith he had the true and prayer
name of Paraclet, or the Comforter.
And finally, by his power, our moztall
bodyes ſhall riſe and be alius agatne.
Briefly, whatſoever benefites are giuen
us in Christ, all theſe wee understand,
feele, and receiue the workes of the holy
Ghoſt. Not unworſhip therefore wee
put confidence and truſt in the authoř of
ſo great giles, and doe worship and call
vpon him.

The fourth
part.

M. Now remaineth the ſouth part of the holy
catholike Church, of the which I would heare
what thou haſt to ſay?

Sch. I may briefly ſay, that the Church
is the body of Chriſt.

M.

The holy Catholike Church.

M. Yea, but I would haue it somewhat more plainly and at large.

Sch. The Church is the body of the Christian Commonweale, that is, 27. the uniuersall number and fellowship of all the faythfull, whom God, through Christ, hath before all beginning of time, appoynted to everlasting life.

M. Why is this poynt put into the Creed?

Sch. Because, if the Church were not, both Christ had died without cause, and all the thinges that have been hitherto spoken of, should be in vaine, and come to nothing.

M. How so?

Sch. Hitherto wee haue spoken of the causes of saluation, and haue considered the foundations therof, namely, how God by the deserning of Christ, loueth and dearely esteemeth vs: how also by the worke of the holy Ghost, we receive this grace of God, whereunto wee are resto- red. But this is the only effect, that there bee a Church, that is, a companie of the Godly, vpon whom these benefites of God may be bestowed.

M. Why doest thou call this Church, Holy?

Sch.

The holy catholike Church.

Rom.8.c.29 Sch. That by this marke it may be dis-
cerned from the wicked company of the
ungodly. For all those whom God hath
chosen, he hath reserved unto holynesse of
life and innocence.

M. Is this holynesse which thou doest attribute to
the Church, already in all pointes perfect?

Rom.8.c.26. Sch. Not yet, for so long as we live a
mortall life of this world (such is the
fraylty of mankind) we are of very weake
strength, wholly to shun all kind of vices.
1.Cor.13.c. Therefore the holynesse of the Church is
not yet full and perfectly fralght, but yet
52.53.xc. very well begun. But when it shall be
Eph.5.d.26. fully toyned to Christ, from whom it
Apo.19.b.8. hath all cleanness and purenes, then shal
& 21.12.c.10. it be clothed with innocencie and holines
11.&c.g.27. in all pointes fully and perfectly finished,
as with a certaine swetie white and most
pure garment.

M. To what purpose dost thou call this Church,
Catholike

Sch. It is as much as if I called it uniuersall: For this company or assembly
of the godly, is not peult vp in a certaine
place or time, but it contayneth the
uniuersall number of the faythfull that
have

The communion of Saints.

have lived, doe live, and shall live in all places and ages, since the beginning of the world: that there may be one body of the Church, as there is one Christ, the surely head of that body.

Mar. 13 d 19
Act. 2. a. 5. 9

b. 10. &c.
1. Cor. 12. b,

M. Now I would haue thee tell me, why after the holy Church, thou immmediately addest, that wee beleeue the Communion of Saints?

12. 13. &c.
Eph. 1. d. 22.

23. & 2. c. 12.

&c. & 4. a. 4.

&c. c. 15. 16.

Colo. 1. c. 18.

1. Cor. 12. b.

12. &c. c. 20

&c. d. 26. &c.

Eph. 4. a. 15. 5

16. Col. 1. c. 18.

& 2. d. 19.

Eph. 4. a. 3. 4.

c. 15. 16.

Col. 2. d. 19.

Mat. 22. d. 39

Ioh. 13. d. 34.

35.

Rom. 12. b. 5.

&c.

1. Cor. 10. f.

24. & 13. b. 4

5. &c.

2. Cor. 11. f.

18. 29.

Gal. 6. a. 3.

Phil. 2. a. 1. 2.

&c.

curall

The Church visible and invisible:

forall kind of knowledge, so for se of un-
derstanding, as other ciuill communitie
and fellowships of men may be; therfore
it is heere rig'ly placed among these
things that are to be beleueed.

M. Is this Church thou speakest of, a visible or invisible Church.

Sc. Here in the Creed is properly intreated of the congregation of those, whom God by his secret election hath adopted to himselfe through Christ: which Church can neither be seene with eyes, nor can continually be knowne by signes. Yet there is a Church of God visible, or that may be seene, the tokenes & marks whereof he doth shew and open unto us.

M. What **are** those tokens?

Sch. Wheresoeuer the Gospel of Christ
our Saviour is sincerely taught, God
by prayer truly called vpon in the name
of Christ, the holy Sacramentes are
rightly administered, and Discipline due-
& 10.c.23.
R.10.b.8.9
2.Cor.11.d,
20.21.23.&c. **Church** of Christ.

Mat.18.c.16. *M.* Are not then all they that be in this visible
17.d.19. 20. Church, of the number of the elect to everlasting
28.18.d.19. life?

Scb.

The forgiuenesse of sines.

Sch. Many by hipocriste and counterfa-
ting of godlinesse, doe joyne themselues
to this fellowshipp, which are nothing
lesse then true members of the Church. 11.

But forsomuch as wheresoever the word
of God is sincerely taught, and his Ma-
craments rightly ministred, there are
ever some appointed to salvation by
Christ: wee count all the whole compa-
nie to be the Church of God, seeing also
that Christ promiseth, that himselfe will
be present with two or three that bes ga- Mat.18. d.19.
thered togeather in his name. 20.

M, Why dost thou after the church make men-
tion also of the forgiuenesse of sines?

Sch. First because the keyes wherewith Mat.16.c.18.
heauen is to bee opened and shutte, that 13. and 18.c,
is, the power of binding and loosing, of 17.18
reseruing and forgiuing of sinnes, which 10.20.f.22.23
standeth in the ministerie of the word of 1.Tim.3.d.15.
God, is by Christ giuen and committed Mat.24.b.13.
to the Church, and properly belongeth Ioh.15.a.4.5.
vnto the Church. Secondarily, because &c.
no man obtaineth forgiuenesse of sinnes, Col. 1. d.19.
that is not a true member of the Church,
which is the bodie of Christ: that is such
a one as doth not earnestly, godlily, holi-
ly,

The Church. Saluation, Remission, Satisfaction,
ly, yea and continually, and to the end
imbbrace and maintaine the common fel-
lowship of the Church.

M. Is there then no hope of salvation out of the
Church?

Ioh.15,a,4.5

&c.

Col.2 d,18.

19.

1.Tim.3,d,

15.

Sch. Out of it can be nothing but dam-
nation, death and destruction. For what
hope of life can remaine in the members
when they are pluckt asunder, and cut
off from the head and bodie?

M. What meant thou by this word forgiuencesse?

Psal.33.8.1.2. Sch. That the faithfull doe obtaine at
10.3.c,16.17. Gods hand pardō of their offences. For
Act. 13. f,58. God for Chrits sake, whs hath satiss-
39.&26.d,18. ed for sinne, freely forgiueth all that be-
Rom.3,d,24. lieue in him, their sinnes; and deliuereþ
25. 28. them from iudgment, damnation, and
Ephes.1.b,7. paine due for the same.
Co.1.c,13.14.

M. Cannot we then by godly works satissie God,
and by our selues merite pardon of our sinnes?

Sch. Christ alone by the suffering of his
V. supra. &, paines, and with his death, wherewith he
Elia.35. a,4.5. hath paid and performed the penaltie of
Rom. 5.b,8. our sinnes, hath satissied God. Therfore
10. Gal.3,c,16. by Christ alone wee haue accessle to the
Co.1.c,20.21. grace of God. We receiuing this bene-
2. Tim.1.c,9. fitie of his free liberalitie and goodnesse,
10. He.9.d,14.15. haue nothing at all to offer, or render a-
gaine

The severall parts of repentance
gaine to him, by way of recompence.

Jere.18. b,18.

Ez.18.d,21 c.

30. 31. 32. &

33.c, 14. &c.

Mat.4. e,17.

M. Is there nothing at all to be done on our be-
halfe that we may obtaine forgiuenesse of sinnes?
Sch. The Lord promiseth that hee will Lue.5.f,31.
pardon sinners if they repente, if they a- Psa.32.a,3-4.
mend, and turne their hearts from their s & 51.a,3-4.
naughtie liues vnto him. Wherefore re- Prou.28.c,13
pentance, and amendment of life are ne- Luc.15.d,18.
cessarie on our part, that we may obtaine 21.
remission of our sinnes past.

1. Ioh.1.d,8.9

Psa.6.d,6.7.

& 31.b,9.10.

& 38.a, 3.4.

&c.b,8.&c.

c,17.18.&c.

1.Cor.11.g,31

2.Cor.7.c,3.

10,11. &c.

Mat.27.a,3.

4.&c.

M. What more?
Sch. Least the greatness of sorrow should 2.Cbr.2.b,6.
bring vs vnto desperation, our mindes 7.8.
are comforted by faith, which doeth put Luc.7.f,38.g.
vs in good & certaine hope of obtaining 47.&c. &c,15.
pardon of our signes at Gods hand, 18.29,31. &
through Christ our Saviour. And this d.18.29,31. &
is that we profess, that wee beleue the 23.d, 42. 43.
forgiuenesse of sinnes.

and 24.c,47.

Act.2.f,37.38

& 3. d, 19. &c

M. Is man able in thi: feare, & these hard distres- 16. f, 30. 31.

1 Tim.1. c,

15.16.

Sch.

The immortallitie of soules.

Pla.33.a.3. Sch. Nothing lesse. For it is onely God; and 30.b.10. which strengtheneth man, despairing of and 51.b.7.8. his owne estate, raisynge him vp in affliction, 10. 11. 12. &c. restoreth him being in bitter misery, 80.a.3. b.7.c. 18. &c. and by whose grace the sinner concey. Act. 11.c. 18. ueith this hope, minde and will, that I 2.Cor.1.a.3.4 speake of.

2.Thes.2.d.

16.17.

2.Tim.2.

d. 25.

Mat.22.d.30

&c.

Ioh. 11.c. 25.

26. &c.

1.Cor.15. the

whole.

1.Cor.15.c,

14. 17. 18. 19.

Luk.16.c.22.

& 23.f. 43.

1.Cor.15.f.43

&c. g.53. &c.

Phil.3. d. 22.

2.cor.5.2.1.2.

1.Thes.4.c.

13.15. &c.

M. Now rehearse the rest of the Creed.

Sch. I beleue the resurrection of the bodie and life everlasting.

M. Because thou hast touched some what of this before, in speaking of the last judgment, I will aske thee but a few questions whereto or why do we beleue these things?

Sch. Although we beleue that the souls of men, are immortall and everlasting, yet if we shold thinke that our bodies should by death bee utterly destroyed for ever, then must we needs be wholly dis-couraged, for that wanting the one part of our selues, we shold never intirely

Rom.8. b.11. possesse perfection and immortallitie.

2.We doe therefore certainly beleue, not only that our soules, when we depart out of this life, being deliuered from the fel-

lowship of our bodies, doe by and by flie up pure & whole into heauen to Christ, but also that our bodies shall at length bee

Bodily death. Iustification.

be deliuered from all corruption, resu-
red to a better state of life, and ioyned a-
gaine to their soules, being made glori-
ous like to the boide of Christ, and so we
shall wholly be made perfectly and fully
blessed, enioyng eternall life & endlesse
felicitie.

M. Then thou thinkest that the death of the body ought not to be feared of the godly? In those places aboue
Sch. Dear foylesooth. For we are throughly perswaded, that death is not a destruction that endeth & consumeth all things, but a guide for vs to heauen, that setteth vs in the way of a quiet, easie, blessed, and everlasting life.

In those places aboue

named, &
Luk. 23. 6, 45.
Ioh. 11. c. 25.
&c.

Phil. 1. c. 21.
23. &c.
Apo. 14. d, 13.

M. Now thou hast declared the Creed, that is the summe of the christian faith, tell me what profite we get of this faith?

Rom. 3. c. 21.
22. &c.

Gal. 2. c. 16.
&c.

Sch. Righteousnes before God, by which we are made heires of eternall life.

M. Doth not then our owne godlines towards God, and leading of our life honestly, and holily among men, iustifie vs before God?

Sch. Of this wee haue said somewhat already, after the declaring of the lawe, 15. & 8, 2, 3, and in another place to this effect. If a man were able to liue uprightly, according to the precise rule of the lawe of

C. God,

Our iustification whereto imputed.

Gal.3,c.16. & 3,b.17. &c. God, he shalld worshyp bee counted iu-
ticed by his good workes. But seeing
we are almost farre from that perfection
of life, yea & be so oppressed with consci-
ence of our sinnes, we must take another
course, and find another way, how God
may receive vs into fauour, then by our
owne deseruing.

M. What way.

Luk. 8. c. 11. Sch. We must flie to the mercie of God
v.2. 13. 14. wherby be freely imbracest vs with loue
Ro. 3. d. 24. and good will in Christ, without any our
&c. & 4. 2. 4. deseruing, or respect of workes, both for-
&c. c. 16. giving vs our sinnes, and so giuing vs
Eph. 2. 2. 4. 5. the righeteousnesse of Christ by faith in
1. Tim. 1. b. 9. Tit. 3. b. 4. 5. him, that for the same Christs righeteous-
nesse hs so accepteth vs, as if it were our
owne. To Gods mercie therefore tho-
rough Christ, we ought to impute al our
iustification.

M. How doe we know it to be thus?

Ro. 4. b. 9. ii. Sch. By the gospel, which containeth
c. 24. 16. d. the promises of G D by Christ, to the
20. 21. which when we adioyne faith, that is to
Gal. 2.c. 16. d say, an assured perswassion of minde, and
20. & 3. b. 21. stedfast confidence of Gods good will,
Heb. 10. g. such as haue heene set out in the whole
28. &c.

Creed,

Fayth nor without works,

Creed, wee doe as it were take state and possession of this iustification that I speake of.

M. Dost thou not then say, that fayth is the principall cause of this iustification, so as by the mercy of faith we are counted righteous before God.

Sch. No: for that were to set Fayth in the place of Christ. But the spring-head of this iustification, is the mercie of God, which is conveyed to vs by Christ, and is offered to vs by the Gospell, and received of vs by Fayth, as with a hand. And so Fayth is not the cause, but the instrument of Iustification, for that it imbraceth Christ, which is our Iustification, coupling vs with so strict a bond to him, that it maketh vs partakers of all his good thinges.

M. But can he that hath this Fayth, lacke good works?

Sch. No: for by fayth we receive Christ into vs. And he doth not onely set vs at libertie from sinne and death, and make vs at one with God, but also (with the diuine inspiration and vertue of the holy Ghost) doth regenerate & newly forme vs to the endeour of innocencie and holinesse, which we call newnesse of life.

Of faith and good works,

Rom. 5.2, 3. M. Thou saist then that justice, faith, and good
works, doe naturally cleave tog ther, and there-
fore ought no more to be seuered then Christ the
author of them in vs can be seuered frō himselfe,
Jacob. 2. d. 20. Sch. It is true.
21. &c.

M. Then this doctrine of faith doth not withdraw
mens minds from godly workes and duties?

Psal. 1. 2, 3. Sch. Nothing lesse. For good workes doe
Mat. 7. c. 17. stand vpon faith, as vpon their roote. Ho
18. and 12. d. farre therfore is faith from withdrawinge
33. 35. Rom. 6. a. 1. our hearts from living uprightly, that
2. 3. 4. &c. contrariwise it doth most vehemently stir
Gal. 5. a. 6. vs vp to the indeus, of a godly life, yea, &
Eph. 5. c. 17. so far, that he is not truly fatchfull, that
&c. Collo. 1. a. 6. 7. doth not also to his power both shun vi-
Tit 3. c. 13. cies, & imbrace vertues, so living always
as one that looketh to give an account.

Deut. 4. 3, 12. M. Therefore tell me plainly how our workes
and 5. d. 3. be acceptable to God, and what rewards be gi-
32. &c. ven to them?

Mar. 7. b. 6. 7. Sch. In good workes two thinges are
8. 9. and 10. c. principally required. First, that we doe
17. 9. those workes that are prescribed by the
Ioh. 14. b. 15. law of God. Secondly, that they be done
c. 21. 23. & 15. b. 10. with the minde and faith which God re-
Rom. 9. 6. 31. quireth. For no doings, or thoughts, en-
32 & 14. d. 33. terprised or conceiuued without faith, can
Heb. 11. b. 6. please God.

M.

Of Fayth, and good Workes.

M. Then if we both doe such good workes, and with such minde & fayth as God requireth, why should we not be righteous by our good woikes?

Sch. Righteousnesse, that is to be allow'd before God the Judge, ought to be thoroughly perfect, and in all poyntes to agree with the rule of God law: but our woikes, eu'en the best of them, do swarue facts from Gods law and iustice, and are many wayes to be blamed and condemned; wherefore we can in no wise be iustified before God by workes.

Luc.18.7,10.
12,14.
Rom. 3.c,20
& 4.c,2.
John.4.d,18.
19 & 13.b,14
15,16. & 25.
b.4 § 6.
Ela.6.4 b,6.
Psal.143.a,2.
Gal.2.c,16.

M. Doth not this doctrine withdraw mens minids from the duties of godlines, and make them slacker and slower to good workes; at least lesse shearefull and ready to godly endeavours?

Sch. No: for wee are taught by the holy Scriptures, that as our slauess doe dis-honour God, so do our good works serue to the setting foorth of his glory. No dread of Hell therefore, & of damnation; nor hope of Heaven & all ioyes, ought to stay vs from sinne, or to moue vs to vertue so much, as the feare of dishonouring the maiestie of God, and the desire of his glory, which ought above all thinges to be most pretious unto vs. For as it is the greatest horrour and mischiefe of sinne,

Good Works available;

Rom.2.d,24
1.Ttm.6.a,1.
Tit.2.a,5.
2.Pet.1.a,2.

that God and his holy word are thereby dishonored, so doth the honour and excellencie of vertue stand herein, that God is thereby glorified. Further, good workers doe profit our neighbour, both by deed, and by good example: and they doe as certaine testimonies assure vs of Gods good will toward vs, and of our loue and kindnesse againe to Godward, by keeping his commandementes: and they be witnesses of our sayth, & so consequently of our salvation. Wherefore we may not say, that good workes are unprofitable, or done in vaine, and without cause, for that we obtaine not iustification by them.

M. But how can our good workes, which thou sayst are vnperfect, euen the best of them, please God, whose iustice is perfectnesse it selfe;

Sch. It is Fayth that procureth Gods fauour to our workes, while it is assured that he will not deale with vs after extreamitie of law, nor call our doinges to exact acount; neither will vse the leue. & 143.a,2, rite of his iustice in weyng of them, but pardoning all their vnperfectnesse, will for Christes sake, and his deseruings, account them for fully perfect.

M.

Fayth. Of Prayer and invocatish.

M. Whereasthen God doth by Faith both giv
vs justification, & by the same Faith alloweth and
accepteth our works; tel me, Dost thou thinke that
this faith is a quality of nature, or the gift of God?

Sch. Fayth is the gift of God, and a sin-
gular & excellent gift. For God instruct-
ing vs with his word, and lightening our
mindednes with his holy spirit, makech vs
apt to learne and beleue those thinges,
that otherwise woulde be farre from en-
tering into the capacitie of our dull wits,
and weake fayth. These thinges the Apos-
tles understanding, doe pray the Lord to
increase their Fayth.

Mat.16.c.17.
Mat.9.c.23.

24
Ioh.9.g.38.
39.

1.Pet.1. d.21.
Luc.14.c.24.

27,g.45.46.
Rom.10.b.8

c.14.d.18.17
Colof.2.b.9.

1.Tim.2.a.7.
Luc.17.a.5.

The third
principall part
of prayer.

M. Thou hast in good time made mention of
Prayer: for now thou hast ended the declaratiō of
the law of God, & of the Creed, that is to say, of the
Christian confession of Faith, it followeth next to
speake of Praier, & of thanks-giving. In declaring
of Praier therfore, what order shal we follow?

Sch. This order (Master, if it so please
you) first to shew who is to be prayed unto:
secondly, with what affiance: thirdly,
with what affection of heart: and fourth-
ly, what is to be prayed for.

M. First then tell me, who (as thou thinkest) is
to be called vpon?

Sch. Surely none but God alone.

God alone to
be called ons

M. Why so?

Of Prayer and Invocation.

Ps.17.b.7. Sch. Because our health, life, defence,
&c. & 28.c
45. & 79.c
104. & 107.
the whole, &
in infinite
places.

Sch. Because our health, life, defence,
saluation, and al good things do remaine
in Gods hand and power, it is meet that
we alake all needfull things of him, and in
all distresses flie unto his helpe.

M. Why may we not call vpon Saints and other
Holy Persons which are departed out of this life,
or vpon Angels?

Ps.50.c.15. Sch. For that God himselfe requireth
& 89.b.26.
10.16.c.23.
24.
Ez.48.b.11.

Sch. For that God himselfe requireth
our invocation vpon him onely, as being
the peculiar and proper worshipping be-
longing to his Maiestie, which wee may
not give to any other.

M. What more?

Rom.10.b.8
c.14.d.16.17.
& 14.d.23.
Heb.11.b.6.

Sch. If wee shalld in prayer call vpon
any other saving God onely, wee shalld
doe it without the warrant of Gods
word, and consequently without sayth,
which resteth vpon Gods word : and
therefore so to doe, were sinne against
God, and no seruice of God.

Pla.79.b.8 9
Dan.9.c.18.
Ioh.14.b.13.
& 26.c.23.24
Ephc.2.d.18

M. Now followeth next to declare with what con-
fidence we wretched mortall men, that are so ma-
rie wayes unworthy, ought to call vpon the im-

mortal and most glorious God,

Sch. Wee doe not proudly come before
God with our prayer, as though wee or
our selues were worthy to be heard : but
knowing

Gods Promises. Actions in Prayer.

knowing our owne unworthinesse, wee
come in the name of Christ our mediator,
by whose intercession, wee trust to haue
accesse to the maiestie of God, and to the
obtaining of his fauour.

I Tim.2.b.5
He.4.d.19.16
& 10.d.12.22
Mat.21.c.32.

M. By what meanes conceiwest thou this trust
that thou speakest of?

22. .
Mar.11.d.23
23.24.
Ioh.14.b.13.
& 16.c.23.

Sch. I do beleue the promises of God,
made to vs by Christ in the holy Scripture,
that whatsoever wee aske with
fayth of God the father in Christs name,
we shall obtaine, so farre as is expedient
for vs.

24.
Heb.10.d.19.
22.23.
Iaco.1.a.6.7
& 4.a.4.
Psal.6. & 38.

M. Now tell me with what affection of heart we
must pray vnto God?

the whole, &
50.c.15.&
124. the
whole.

Sch. If we doe feele in our mindes the
griefe of our miseries, and sinnes that doe
oppresse vs, as we ought to doe, it cannot
be, but that we shall haue great desire of
deliuernace from that griefe, and so with
most fervent affection, shal we make suete
to God for his helpe, with all prayers
and supplications.

Rom.7.d.18.
&c. & 8.d.22
23.4.26. &c.12.
c.12.
2.Cor.3.b.
4.5.

M. Is it not then enough to pray with tongue
voyce alone?

Lu.8.2.1.5.7
Ephe.6.c.18.
Colo.4.2.2.
1.Tim.2.a.1.
Psal.34.c.15.
& 145.c.18.

Sch. God hath promised that he will be
neere to helpe them onely that call vpon
on him truely, that is, with their hearts,
and

19.
1.Cor.14.b.
7.c.11.14.15

A forme of Prayer prescribed.

and that their prayers doe please him: wherefore it is also necessarie that wee know that language, wherein we make our Prayers, that our tongue and minde may goe togither.

M. Is it lawfull to aske of God whatsoeuer com-
meth in our minde to desire?

Sc. God forbid that we Christians shold
aske of God in Christes name, any thing
contrary to the will of God and our Sa-
uour Christ, and so vnmeet for God to
graunt, and hurtfull for vs to receive.
Wherefore least we shold in prayer be
carried rashly by our swine affections,
Christ himselfe hath prescrived a forme
& rule, after the whch our prayers ought
wholly to be directed.

M. What rule and forme is that?

Icb. Guen the same forme of Prayer
which the same heavenly Scholemaster
appoynted to his Disciples, and by them
to vs all: wherein he hath touched in be-
tire few poynts all these thinges that are
lawfull to be asked of God, and behoue-
full for vs to obtaine: which prayer is af-
ter the autho: thereof, called The Lordes
Prayer. If therefore we will follow the
heauenly

The parts of the Lords prayet.

heauenly teacher with his diuine boyses
saying before vs, truly wee shall never
swarue from the rule of praying.

M. Rehearse me then the Lords prayer.

Sch. When ye shall pray (saith the Lord)

say thus: Our Father which art in hea-
uen, hallowed be thy name. Thy king-
dome come. Thy will be done in earth,
as it is in heauen. Giue vs this day our
dayly bread. And forgiue vs our tres-
passes, as we forgiue them that trespass
against vs. And lead vs not into temp-
tation, but deliuer vs from euill; for
thine is the kingdome, and the power,
and the glory, for euer and euer. Amen.

M. Dost thou think that we are bound euer so
to render these very words, hat it is not lawfull
in one word to vary from them?

Sch. It is no doubt, but that we may use
other wordes in praying, so that wee
swarue not from the meaning of this
prayer: and doe pray to God with such
affeance and affection, as I haue before
spoken of.

M. How many partes hath the Lords prayet?

Sch. It containeth sixe: or as some di-
uide it, seven Petitions; but in the whole
there are but two partes. Whereof the

Math. 6. b. 9.

Io. &c.

Luc. 11. 2, 12.

&c.

This is evi-
dently by the
booke of
Psalmes and
other prayers
contained in
the holy scrip-
tures

The partes of
the Lordes
prayer.

first

The Lord's Prayer. God our Father.

first belongeth onely to the glorie of
God, and containeth the three former
Petitions: the second, which containeth
the three or fourte latter Petitions, be-
longeth properly to our commoditie and
profit.

M. Why dost thou speake so directly unto God
in thy prayer, saying, Our Father?

Psal.33.b,13
14. & 34.c,15
17.18, & 94.
b,9.10.11. &c
139 a 1.2.&c
and 145 c,18.
119.

Sch. For that I speake not as to one
absent or deafe; but I call upon God our
Father, and pray to him as to one that is
present, being surely perswaded that hee
heareth me when I pray, for else in vaine
should I craue his helpe.

M. Let vs somewhat diligently examine every
word. Why dost thou call God Father?

Matt.23.c,7. Sch. For that sure trust of obtaining, is
1.22. the foundation of right praying, as hath
Mat.11.d,22. before been declared: it was Gods will
23.24.10.16. that we shoulde call on him by the sweet-
c,23.24. test name of Father, that we might haue
Heb.10.d,19. boldnesse to goe vnto him, and in hope of
22.23. Iaco.1.a,6.7. his helpe, even as Children doe vse to
Rom.8.c,15. deale with their father: yea, and with far
16. better hope then any Children can haue
Gal.4.a,6. of their naturall Father, how much God
Math.7.b,7. our heavenly Father in ability, goodnessse,
11. and

Lessons out of the first petition.
and readiness to helpe vs, exceedeth all
earthly fathers.

M. What cl^d doth the name of father teach ys?
Sch. That we come to prayer with that
loue, reverence, and obedience, which is
due to the heavenly father from his chil- Lu.11.b.9.13
dren, and that we haue such minds as b^r Malac.1.b.6
commeth the children of God. Mat.6.d.39.
42.

M. Why dost thou call God our father common,
rather then severally thine owne father? Rom.1.a.2.8.
Sch. Every godly man may (I graunt) Rom.13. b.
lawfully call God his owne, but such
ought the deere loue among Christians
to be, that every one should haue regard
to the common profite of all: for which
cause in all this prayer, nothing is pri-
uately asked, but all the petitions are
made in the common name of all. 43.e.10.d.16.
1. Cor. 10.f,
24.g.,13.b.5.
& 13. b. 12.
&c. c.31. &c.
c.21 &c. d.25
26. &c.
Malac. 2. b,
10. Ioh. 8. c,

M. What more,
Sch. The rich and great men are taught
not to disdaine men of pooze and sim ple
state, but to regard them as their bre- Ephe.4.a.5.6.
thren, whom God accepteth to the honor
of his children. And againe, the pooze and
silly persons, which are most despised in Iaco.2.a.12.
this world, may yet in the meane time 3.5.
releeue themselves with this comfort, Deut.10.c.15.
&c.
Psal.10. c.17.
18. & 68.a.5.
6 & 146.b.6.
7.8.

that

Gods name is to be hallowed.

that in heauen they haue all one most
mighty and most louing father.

M. Why dost thou say that God is in heauen?

Psal. ii. b. 4.
5. &c and 20.
b. 6. and 33. b
13. 14. & 13.
2. 4. 5. 6. and
15. 2. 3.

Sch. For that I beleue that God raig-
ning in eternall and highest felicite, pos-
sesseth the power of heauen, and there-
with also holdeth the gouernance of all
things, as he is eche where present, seeth,
heareth, and ruleth all things.

M. What more?

Col. 3 a. 1. & c

Sch. We are withall admonished, not
to aske any thing meet for God, but as
speaking to one heauenly father, to haue
our heartes raised from earth, and despi-
sing earthly thinges, and thinking vpon
Rom. 8. c. 17.
Eph. 1. c. 14. d.
18.
Heb. 9. d. 15.
1. Pet. 1. 3. 4.

thinges aboue, and heauenly, continual-
ly, to aspire to that most blessed felicite
of our father, and to heauen, as our in-
heritance by our heauenly father through
Christ our Saviour.

M. This then so happy a beginning, and entrie
of praier being now opened unto vs, get too,
rehearse me the petition?

Sch. First we pray that Gods name be
hallowed.

M. What meaneth that?

Sch. Nothing else, but that the name of
God bee made knowne to mortall men,
and

Gods kingdome prayed for to come. Iosu 24.6.

and that his praise and glorie be euerie
where magnified here in earth, as it is
meete to be. And that the names of all
seyned Gods being utterly abolished,
the only diuine name & maiestie of God
the heavenly father be had in hono^r, and
called vpon with pure mindes by men
of all ages, countreies, and parts of the
world.

I 4.d. 23.

Pla. 89. 3, 5, 6

&c.

Psa. 96. 8, 42,

3. &c and 97.

b, 7, 9, & 113.

and 135, and

145. the

whole.

10 4.c. 23. 21.

Roma. c. 23.

and 11.c. 36.

& 16.d. 27.

M. What more?

Sch. W^ee pray that the holy name of
G D be not euill spaken of, for our
faulcs, and as it were dishonoured there-
by : but rather that his glorie bee by our
owne godlinelle towards God, & good-
nesse towarde men, euerie where mag-
nified.

1. Co. 10.g, 31

Ep. 3.d. 20. 21.

1. Tim. 1.d. 17.

Ela. 52. 2, 5, 6.

Ezech. 36. d,

20. 21.

Rom. 3.d. 24

Mat. 5.c. 16.

2. Th 1.d. 11. 12

Mat. 9.d, 38.

M. Goe forward.

Sch. Secondly, we pray for Gods king-
dome to come, that is, that he suffer not
the diuine truth of his word, & gospel of
Christ, wherby bee reigneth in good and
godly mens hearts, to lie hidden in dark-
nesse, but that it dayly moze and moze
bee made manifest and well knowne to
all men, being instructed with the hea-
uenly doctrine of the same. And that
he

& 24. b, 14.

& 28.d, 19. 20

Lu. 4.c, 18. 19

Io. 17. c. 17. 20

2. Cor. 3.d, 15

10, and 42. 2.

4. &c.

Ep. 6.c, 18. 19.

1. The. 3.2, 1.2

Mat. 13. d. 15.

c, 38. 32. & 15.

c, 2. 3. 5. 6. &c.

Gods kingdome here, and else where.

Mat.7.2,3 4: hee would resist and ouerthrow the craft
&c. b,7.8 9. and violence of Sathan, and of wicked
&c.
Ioh.16.2,2.3. men that labour to darken the truth with
&c. and 17.b, lies, or to oppresse and roaste it out by
14.15 crueltie.

M. Say on.

Ioh.6. c, 13. Sch. ¶ Clapray that God by his holy spi-
Ephe. d, 2.1. rit would illuminate and gouerne the
Luk.12. d,31. hearts of all such as be of his Church,
33.
Rom.6.b,12. wherein he taighneth specially as in his
&c. and 8.1,5 kingdome, and that he would strengthen
b,9.&c. and them with his aide and power as his sol-
16.c,20 diours, that they may earnestly fight ag-
Gal.5.c,15. gainst, and subdue the devill, the world,
16.&c.
Ephe.6.b,10. and the lusts of the flesh, to the inlarging
&c. and d,17. of his kingdome here upon earth, and
18.19.&c.
1.Pet.5.c,8.9 that lastly, all his and our enemies being
Mat.25.c,34. utterly trodden downe, God may glo-
d,41.16. uisly reigne and triumph ouer all, and
Rom.8.c,16 we by Christ may finally, as his children
17.18. and heyses, be made partakers of his e-
2. Pet. 1. 2,3. uerlasting kingdome.
Tit.3.c,7.

Psal.40.b,8. M. What followeth next?

Mat.26.d,39 Sch. That Gods will be done. For it is
4.2. the dutie of chiloren to frame their life
Job.5.d.30. according to the will of their fathers, and
and 6.d,38. Ephes.6.a,1. not contrariwise their parents to con-
forme

Gods will in earth and in heauen,
Forme themselves unto the will of their
children.

M. Whereto doest thou adde, that Gods will
may be done in earth as it is in heauen?

Ro.8.2, 5.7.
&c.

Sob. Whereas the mindes, of earthly
men, burning with lustes, are common:
If carried to desire: and do those things
that most displease God, wee pray that
he will with the moving of his holy spi-
rit, so chaunge and fashion all the willes
of vs all to the will of his maiestie, that
we may will or wish nothing that his di-
vine will mist.keth.

Rom.8.2, 1.5.
b.9.11. &c.
c.14.15. &c.
1. Cor.3 c.12.
&c. & 3. d.16.

M. Proceed.
Sch. We pray also that whatsoeuer wee
perceue to betide vs by his will, wee
may receive and suffer it, not onely with
contented, but also with gladsome harts,
And that after the examples of his An-
gels, those heavenly spirits, and of his
excellent creatures the Sunne, Moone,
and stars, set before our eyes in heauen,
for like example of obedience to Gods
will all we in earth may be in all thinges
likewise seruiceable, and obedient unto
his Maiestie: that as in heauen, so in
earth, there be no rebellion nor repining

Act. 21.c. 14.
1. Pet. 1. a.3.
& 4 c. 12. 13.
&c.
Psal 19.a. 10.
&c. & 9.b.11.
&c. & 103. d.
20. &c. &
104. a. 4. &
135. b. 7. &c.
& 136. b. 7.
8. 9.

Heb.1. b. 67.
d. 14.
Apoc 7. c. 11.
&c. & 19.b.
10. & 23.c. 9.

The meaning of this word Bread,

against Gods holy will.

M. What more?

Deut. 4.2,2. Sch. Seeing that God hath in his holy scriptures expressly declared his will, which he hath plainly notified, by giving them the name of his testament, or last will, they that varie from the meaning of the scriptures, surely doe manifestly depart from the will of God.
2. Cor. 3. b,6
c,14.
Gal. 3. c,5.

M. Now thou hast wel answered touching the first part of the Lords prayer, which part containeth these three points that belong onely to the glory of God, I thinke it good for vs to go toward to the second part, which properly concerneth thinges profitable for our selues.

Sch. The first point of the second parte is, Give vs this day our dayly bread.

M. What dost thou meane by the name of bread?

Sch. Not onely those thinges that minister vs food & apparell, but also all other thinges uniuersally, that are needfull to the maintaining, and preserving of our life, and the leading of it in quietnesse without feare.

M. Is there any thinge els wherof this word bread doth admonish vs?

Psal. 73.c,18. Sch. That wee seeke not, and gather together curiously daintie thinges for banqueting, or precious apparel, or sumptuous

The meaning of this word Bread:

thous household-stuffe, for pleasure: but
that we despising delicacies and excesse, &c.
be contented and satisfied with little, tem-
perate, and healthfull diet; & with meane
and necessarie apparell.

Lie 15.c.19.

1. Cor. 10.b.6

1.Tim.6. b,

7.8.9.

Heb.13.a.5.

M. How dost thou call Bread thine, which thou
prayest to haue given thee of God:

Sch. By Gods gift it becommeth ours, Mat.7.b.7.8.
when he liberally giveth it vs for our
daily vses, though by right it be not due
to vs.

1.Cor.4. b.7.

1.Tim.6.d.17

Jacob.1.c.17.

M. Is there any other cause why thou callest it,
Thy bread?

Sch. By this word, we are put in minde
that we ought to get our living with our
labour, or by other lawfull meanes, and 2. I.ies.3.b.8
that being therewith contented, wee doe c.10.ii.12,
neuer by covetousnesse, or fraude, seek
any thing of other mens.

Gen.3.d.19.

Ephe. 4.d.28.

M. Seeing God biddeth vs to get our living by
our owne labor, why dost thou aske bread of him?

Sch. Because that in vaine shall we walk
all the course of our life in toyle of body Ps.127.2.3.5
1.Cor.3.b.7.
and travell of minde, vntille it please
God to prosper our indeuors.

M. Thinkest thou that rich men also, which haue
flowing plentie and store of all things, must daily
eate bread of God?

Sch. In vaine shall we haue plenty of

Our dayly bread. Forgiuenesse.

Deut. 8.1,3. all things, vntesse God by his grace doe
Psal. 34. b,9. make the vse of them healthfull to vs for
so. and, 7&.d, the maintenance of our life. For which
29. 30. cause, euен after supper, we pray to haue
Luk. 1. e, 53. the dayly meate, which we haue alreadie
and 4.2,4. received, to be giuen vs of God, that is
and 12. 6. 15. 1.Tim.6.d,17. to say, to be made lifefull and healthfull
Apoc. 3.d,17. to vs.

M. Why be added these words dayly, & this day?
Mat. 6. d,25. Sch. That we auoiding all carefull co-
&c. e, 14. uetousnesse, & doing diligently our du-
Luk. 5.v. g,41. tis, should dayly craue of our most liberal
Phil. 4 b, 6. father that, which hee is readie daylie to
1, Tim.6.a,9. 30. giue vs.

1. Pet. 5. b,7. M. Goe forward to the rest?

Sch. Now followeth the fift petition,
wherein we pray our father To forgiue
vs our trespasses.

M. Is this asking forgiuenes necessarie for al men?
Psal.14.a 13. Sch. Vea, for so much as there liueth
& 53.2.1.2.3. no mortall man, that doeth not oft slip in
Rom.3.b,10. doing of his dutie, and that doth not oft
11.&c d, 23. and greeuously offend God. They there-
Joh. 8. a, 7. fore that doe not confessie that they haue
Iac.2.5,10.11 sinned, nor doe craue pardon of their de-
1.10. 1. b, 8. faults, but with that pharisee do glory in
10. Lu.18.b. 9.11 their innocencie, and righteousnesse, be-
&c. 13. 14. fore

Forgiuenesse conditionall.

foze God, or rather against God, they ex- 2.Cor.5.c,
clude themselves from the fellowship of 15.d, 18. &c.
the faithfull, to whom this forme of pray- 1.Ioh.1.c, 7.d,
er is appoynted for them to follow, and 9. & 2.a, 1.2.
from the hope of forgiuenesse of sinnes, Mar.9.b, 13.
which onely remaineth in the mercy and 1.Tun.1.c, 15
goodnesse of God through Christ. For
this is that which Christ sayth, that hee
came into the world, not to call the righ-
teous, but sinners to repentance.

M. Why is there a condition added?

Sch. It is most reasonable that we should Mat.5.a, 7. &c
pray, that God would so forgive vs, As 6.b, 14. 15.
we forgive them that trespassse against & 7.a, 1.2. &
vs. For unlesse others doe finde vs ready 18.d, 28. &c.
to forgive them, and unlesse we in follo- c.3.5.
wing the mercifulnesse of God our Fa- Luc.6.c, 36.
ther, doe shew our selues to be his chil- 37.38.
dren, he plainly warneth vs to looke for
nothing else at his hand, but extreame se-
ueritie and punishment. For according to
the same rule of rigour, & after the same
example, shall justice without mercy be
done vpon him, that cannot finde in his
heart to shew mercy to others.

M. May it not seeme, that our forgiuing of men,
should deserue pardon of God, or be as a certaine
recompence made vnto God?

Sinne and temptation.

Jacob.2.b.13 Sch. Not so : for then should not Gods
Rom.3 d.24 forgiuenesse be freely giuen ; neither had
25.x.11.a.5.
6. Christ alone vpon the Crosse fully paide
Gal.5.a.4. the paines of our sinne due to vs, for the
which no man else could, or can make any
recompence or amends vnto God.

M. Now go forward to the sixt Petition, which
some do make two Petitions.

Mat.12.d.43 Sch. Therein we pray, that he lead vs
94.45. not into temptation , but deliuer vs
Ioh.5.b.14. from euill.
& 8.b.11.

2.Pet.2.d.20 M. Why so?

21.22. Sch. As we before doe aske forgiuenesse
Mat.10.b.16. of sinnes past, so now wee pray that wes
&c. & 26 d. 41.Luc.22.d, sinne no more. For wee by nature are so
31.32. vnwarie to foresee, and so weake to resist
1.Cor.1.d.27 the manifold snares, temptations, and in-
&c.
2.Cor.11.a.3 tisements of the Diuell, the World, and
Eph.6.b.10. the concupiscence of the Flesh, that wee
21.22.&c.
Iaco.1.b.14. cannot but be ouercome, vntille God doe
& 4.a.1. assist vs with his grace, & arme vs with
2 Pet.5 c.8 9 his strength: and therfore we flie by pray-
1.Ioh.2.c.15. er vnto the protection of our Almightye
16. Rō.16.d.20. and most louing Father, that he will not
2.Tim.4.d, suffer vs to be ouercome with any wicked
17.18. temptation, but that he will deliuer and
sauue vs from all euill.

M. There remayneth yet the conclusion of the
Lord

Gods glory the end of all.

Lords prayer.

Sch. For thine is the Kingdome, & the Power, and the Glory, for euer. Amen.

Mar.7.b,10.

11.& 21,c,22

Ioh.16.c,23.

M. Why would Christ haue this conclusion added?

2.Cor.1 b,9.

10.d,20,& 9

c,8,&c.

Ephc.3 d,20.

1.Tim.6.c,

15.16.

Jacob.1.a,6.

Sch. To make vs understand, that Gods power and goodnessse is so infinitely great, that there is nothing which he either can, not, or wil not giue vs, praying for it, and asking it rightly : Which also this word Amen, which is to say, So be it, being added in the end of the Prayer, doth confirm me unto vs.

M. Why is there in the latter end, mention made of the Glory of God;

1.Cor.10.g,

Sch. To teach vs to conclude all our Prayers with prayses of God : for that is the end whereunto all that we desire to obtaine in our prayer, & all our thoughts, wordes, and workes, and all things vntiuersally ought to be preferred & applied.

31.

Ephc.3 d,20

21.

Phil.1.b,11.

1.Tim.1.d,17

Iude.5.25.

For to this end he hath created vs, and placed vs in this world.

M. Goe forward.

Psal.29.a,12.

& 34.a,1.2.3

&c.& 50.c,14

Sch. Moreover, to prayse and magnifie Gods goodnesse, iustice, wisedome, and power, and to giue him thankes in our owne name, and in the name of all mans

15.d,23. &

92.a,1.2 and

95.96.103.

the whole.

Thankefulnesse, and vnthankefulnesse.

Rom.15.b,6 kind, is parcell of the worshipping of
1.Thef.1.a,2. God, belonging as properly to his mai-
& 5. d,18. stie, as prayer, wherewith if we doe not
2.Thef.1.a,3. Luk.17 d,17 rightly worship him, surely we shall not
Ioh.5.d,44. onely be vnworthy of his so many and so
Rom.1.c,21. great benefices as vntankefull persons;
d,25. but also shall be most worthy of eternall
1.Pet.4.c,11. punishments, as wicked offenders a-
gainst Gods maiestie.

M. Sith we also receiuе benefites of men, shall it
2.Cor.21.a,6. not be lawfull to give them thankes?

b,12. Sch. Whatsoeuer benefites men doe to
2.Cor.9.c,8. vs, we ought to account them received of
&c.d,12. God, because hee alone indeed doth giue
vs them by the ministerie of men; so that
our thankfulness to men, reverndeth to
the gloze of God, the true and last end of
all thinges.

Mat.5. c,16. M. Now we haue ended our treating of the law of
i.Pet.2.c,12. God, of the Creed, or Christian confession; and
&c.4.c,10.d,1. also of Prayer and of Thankesgiuing, shall wee
not last of all, conueniently speake of the Sacra-
ments?

Sch. Post conueniently (Maister) for
they haue alway prayers and thankesgi-
uing ioyned unto them.

Mat.26 c,26 M. Tell me therefore, how many Sacramentes
&c.& 28.d hath Christ ordained in his Church?

19. Sch. Two; Baptisme, and the Lords
Sup.

Of the Sacraments.

Hupper.

M. What meanest thou by this word Sacra-
ment?

Sch. A Sacrament, is an outward testi-
fying of Gods good will and bountiful-
nesse toward vs through Christ, by a vi-
sible signe, representing an invisible and
spiritual grace, by which the promises of
God touching the forgiuenesse of sinnes,
and eternall salvation giuen through
Christ, are as it were sealed, and the truthe
of them is more certainly confirmed in
our hearts.

M. Of how many parts consisteth a Sacrament?

Sch. Of two partes : of the outward ele-
ment or creature, being a visible Signe ;
and of that invisible Grace.

M. What is the outward signe in Baptisme?

Sch. Water, wherein the person baptised
is dipped, or sprinckled with it, In the
name of the Father, the Sonne, and the
holy Ghost.

M. What is the secret and spirituall Grace?

Sch. Forgiuenesse of sinnes, and regene-
ration : both which, we haue by the death
and resurrection of Christ; and therefore
we haue this Sacrament as a seale and
pledge.

Ioh.3.3,5.

Act.2.5,28.

&c.

1.Cor.11.c,

23 &c

Tu.3 b,5.

Mat.3.c,II.

&c. & 2.6.

26.27.28.

Mar.16.d,16

Ioh.3.2.26.

Act.2.5,38.

1.Cor.10 d,

16 & 11.c,

24.&c.

Gal.3.d,27.

Mat.3.c,II.

&c. & 26.c,

16.&c.

Ioh.3.2,5.

Mar.3.c,II.

12. & 28.d,19

Ioh.2.2,5.

1.Cor.10. d,

16.

Act.8.d,36.

37.38.

Mar.1.a,4.

Act.2.5,38.

&c. & 22.c,6

Rom.6.a,3.

&c.Gal.3.d,

26.27.

1.Pet.3.d,21.

M.

Ephe. 2. a, 3. d. Baptisme, Repentance, and Fayth.

19. 20. M. Shew mee the effect of Baptisme yet more
Tit. 3. b, 3. 4. plainly.
§ &c.

Mx. 28. d. 19 Sch. Where by nature we are the chil-
Mar. 16. d. 16 dren of wrath, & none of Gods church or
Ioh. 3. a. 5. household, we are by Baptisme received
Ro. 6. a. 3. &c. into þ Church, & assured that we are now
1. Co. 12. b. 15 children of God, & ioyned & grafted into
Math. 1. a 4. b the body of Christ, and become his mem-
15. & 16. d. bers, & do grow into one body with him.
16.

Act. 2 f. 38. M. What is required of persons to be baptised?
§.c. and 8. d.
36. 37. &c. &c. Sch. Repentance, and Fayth.

16. d. 31. 33. M. Declare thy meaning of these more largely.
34. & 19. a. 4. Sch. First, we must truly repent vs of
§. & 22. c. 16. our former life, & beleue assuredly that
1. Co. 12. b. 13. we are clenched from our sinnes by þ blood
Rom. 6. a. 3. &c. & 13. d. 12 of Christ, & so made acceptable to God,
23. 14. and that his spirit dwelleth in vs. And
Gal. 3. d. 26. then according to this beliefe & promise
27. Eph. 4. d. 20. made in Baptisme, we must endeauor our
28. &c. selues to mortify our flesh, & by our good
Colo. 2. b. 12. Gen. 9. b. 9. life to shew that we haue put on Christ,
Gen. 17. 1. 7. 8. & 17. 1. 7. 8. and haue his spirit giuen vs.

Mat. 10. d. 14 M. Why then are Infants baptised, which by age
10. cannot performe these thinges?

Rom. 3. a. 3. Sch. Because they be of Gods Church,
& 4. c. 21. &c. and Gods blessing and promise made to

Gal. 3. d. 27. the Church by Christ (in whose fayth
Eph. 4. 20. they are baptised) pertaineth to them.
21. &c.

Colo. 2. b. 12.

Which

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The Sacrament of the Lords Supper.

Whiche when they come to age, they must
themselves learne, beleue, and acknow-
ledge, and endeouer in their lynes to ex-
preesse the dytie at their Baptisme pro-
mised and professed.

M. What is the order of the Lords Supper?

Sch. The same whiche the Lord Christ Mat. 26.c.26,
did institute: Which in the same night Mar. 14.c.21
that he was betraied, tooke Bread, and &c.
when he had giuen thanks, he brake it
and gaue to his Disciples, saying: Take
eate, this is my Body which is giuen for
you. Doe this in remembrance of mee.
Likewise after Supper he tooke the
Cup, and when he had giuen thankes,
he gaue it them, saying: Drinke yee all 1.Corr.11.b,
of this, for this is my Blood of the new 23 24.&c.
Testament, which is shed for you and
for many, for remission of sinnes. Doe
this as oft as yee shall drinke it in re-
membrance of mee. This forme and or-
der we ought to hold, and truly to keepe,
and to celebreate deuoutly till hee come
againe.

M. To what vse?

Sch. For a continuall thankful remem- Luk. 12.c.19
brance of his death, & the benefits that we
receive 1.Corr.11.c,
24.26.&c.

Baptisme, and the Lords Supper,

10.6.27 32.
25.c.48.&c.
f.54.55.
I.Cor.10.d,
16.

receive thereby, and that as in Baptisme, we are borne againe, so with the Lordes Supper we may be alway fed and sustai ned to spirituall and everlasting life. And therefore it is enough to be once Baptised, as to be once borne ; but as we need oft to feed, so is the Lords Supper oft to be receaved.

M. Which are the partes of this Sacrament?
Sch. The partes hereof, even as of Baptisme, are of two sortes, the one earthly and sensible : the other is heauenly, and remoued from all outward senses.

Mr.26.d,26
27.
Mr.14.c,22.
23.
Luc.22.c,19.

M. What is the earthly and sensible parte
Sch. Bread and Wine; both which mat ters, the Lord hath expelly commanded all to receave.

20.
I.Cor.11.c,33
15.

M. What is the heauenly part and matter remoued from outward senses?

Ioh.6.d,27.
35.&c.c,48.
&c.g,63.
I.Cor.10.d,
16.

Col.10.4.c,
15.

Sch. The body & blood of Christ, which are giuen, taken, eaten, and drunken of the faythfull in the Lords Supper, onely after a heauenly and spirituall manner, but yet verily and indeed : In somuch that as the Bread nourisheth our bodies, so Christes body hath most singular force spirituall by Fayth to feed our soules.

And

Against transubstantiation.

And as with wine mens hearts are cheered, and their strengthes confirmed, so with his blood our soules are reliued and refreshed through faith : which is the meane whereby the body and blood of Christ are received in the supper. For Christ as surely maketh them that belieue in him partakers of his body and blood, as they surely knowe that they haue received bread and wine with their mouthes and stomackes. And it is also a gage of our immortallitie, and a pledge of our resurrection.

M. Is then the bread and wine changed into the substance of the body and blood of Christ? Mat.26.d.16

Sch. No; for that were to destroy the nature of a Sacrament, which must consist both of heavenly and earthly matter, and to make a doubt of the truth of Christes body, and to giue occasion of grudging unto the mindes of the receiuers.

M. Was this supper ordained of Christ to be offered as a sacrifice to God the father? Heb.7. d.16. &c. and 9. d.

Sch. No: for when Christ died vpon the Crosse hee once fully made that onely euerlasting Sacrifice for our salvation for ever, and hath left nothing for vs to

17. Mat.14.c, 222

23. Luk.22.c,

19. 20. 1.Cor n.c, 23.

24. 25. 26.

27. 28.

Heb.7. d.16.

&c. and 9. d.

11. &c. g.25.

&c. and 10. c.

9. 10. 12. 14.

d.18.

Luk.22.c, 19.

voc,

The right vse of the Lords Supper.

i.Cor.11.c,
24.25.26.
Heb.13.c,15.
16.

1 Cor.11.f,
28.29.&c.

M. What is our dutie to doe, that we may come
rightly to the Lords Supper?

Sch. To examine our selues whether we
be true members of Christ.

Ioel.2.b,12.
13.&c,15.16.
&c.

Luc.22.c,19.
1.Cor.11.c,24
25.26.

Ro.5.a,5.8.
9.& 8.a,4.5.
&c.

2.Tim.1.c,14
15.16.

1.Pet.1.c,3.
14.&c,d,21.
22.&c 4.a,1.2.
3.&c.

Mat.12.d,39.
Joh.13.d,34

35.&c.
1.Cor.10.d,
17 & 13.the
whole.

M.Having sufficiently (as I thinke) examined thes
concerning the chiefe poyntes of Christian reli-
gion, I would see now, how briefly and suffici-
ently thou canst rehearse the whole summe of
all that hath hitherto been sayd.

Deut.4.a,1.2
b,13.

Sch. First the Law of God, contained
in the ten Commandementes, setteth be-
fore

The end of the law and the Gospell.

foze my eyes a perfect rule of godly life, &c. and 119.
which I am bound to obey vpon paine
of eternall damnation: whereto by the
same lawe I doe know my sinne, and the
wrath of God against mee for the same,
and that everlasting death by Gods iu-
stice is thereforee due vnto mee: which
breedeth in me a horrible feare of minde,
and trouble of conscience, from the which
it being impossible for mee to bee deliue-
red by mine owne wisedome, power,
or vertue, or by any helpe or meanes of
man or Angell I am taught by the Gos-
pell, that Christ the sonne of GOD be-
ing made man without sinne hath by his
death suffered the punishment due for
my sinnes, pacified the wrath of GOD
his facher towarde me, and reconciled
mee vnto his fauour againe, and made
mee partaker of his owne iustice, and
heire with him of everlasting life, of
all which benefites of Christ I am made
partaker by faith in him: which faith
the holy Ghost by the preaching of the
Gospell hath wrought in my heart: con-
firming the same also by his holy Sacra-
ments, being visible and sure tokens and
pledges Ma.38,d,19.
20, Mar.16,d,15. 1.Cor.10,c,16,17.

Psal. i. a. 3.

Ma. 7. c. 17. 18

Lu. 1. g. 74. 75

Rom. 6. a. 1. 2

3. &c.

Gal. 5. a. 8.

Mat. 5. b. 16.

1. Pet. 2. c. 12

Ma. 9. c. 23. 24

Rom. 1. a. 7. followed so many benefits upon me and to
&c. & 9. d. 16. the profit and good example of my neigh-

1. Cor. 1. a. 3. boys. For the increase of the which faith,
4. &c.

2. Cor. 3. b. 5. and grace to please God, and for the ac-
&c. & 7. c. 15. complishing of all these things, I being
and 15. b. 10. of my selfe most weake and vnable there-

Phil. 1. b. 13. unto, ought to make continuall and most
Ephe. 1. a. 5. 6. earnest suete by heartie prayer unto God
&c.

2. The. 1. d. 12 the father, the giuer of al good things, in
Ioh. 14. b. 13. the name of his soone our saviour Iesus
and 15. b. 16. Christ, yeelding alway unto him most
and 16. c. 23. heartie thankes for all his benefites.

1. cor. 10. g. 11. M. I doe see my good child, that thou well vnder-

Ep. 3. d. 20. 21 standest the summe of Christian godlines. Now

Iud. f. 25. it resteth, that thou so direct thy life by the rule

Mat. 13. c. 23. of this godly knowledge, that thou seemest not

Luc. 12. f. 47. to haue learned these things in vaine.

Rom. 1. c. 21. Sch. I will doe my diligence, by Gods

and 2. b. 13. Ephe. 4. d. 20. helpe, worshipfull maister, and omit no.

21. &c. b. 8. 9 thing, so much as I am able to doe, that

Phi. 1. b. 9. 10. I may answere the name and profession

11. Col. 1. a. 5. of a true Chyitian. And also I wil hum-

6. b. 9. 10. Tit. 4. d. 26. bly,

Jacob. 1. d. 22. 23. 25. &c. & 4. d. 17. 1. Pet. 2. d. 20. 21.

The fruities of faith.

An Admonition.

bly crave of Almighty God, that he suffer not the seede of his doctrine to perish in my heart, as lowen in a dry land barren soile, but that he will with the divine dew of his heauenly grace, so water, and make fruitfull the drenesse and barrenesse of my heart, that I may bring forth plentifull fruits of godlinesse, to be bestowed and laid vp in the barne and garner of the kingdome of heaven.

M. Doe so my good Child, and doubt not, but as thou hast by Gods guiding first conceiuied this in minde and will, so shal I thou by his grace, attaine to an happy and blessed end of this thy godly studie and endeour, to thy eternall saluation, and to the glory of God: to whom be all honour and glory, world without end.

Tit.1.d.26.
Sa.1.d.22.23
25. &c. & 4.d.
17. 2.Pet.2.d
20.21.4ac.16
b.9 c.13. and
1. b.7.1ac.1.8
5.6. Mat.13.6
19.20. &c.
Ioh.15.c.16.
Psal.1.a. 3.
1.Co.3.b.9 7
2.Cor.9.c.10
d.14. & 13.d.
16.17.18.
Mat.3.c.12.
& 13.d.23.
Ioh.c.36.&c.
Ga.5.d.22.23
2.Cor.8.b.
10.11.&c.

An Admonition for the Morning.

A Wake thou that sleepest, and stand up from the dead, and Christ shall give thee light.

It is time that we should now awake Rom.12.d.1, out of sleepe.

The night is passed, and the day is come nigh, let vs therfore cast away the deedes of darkenes, and let vs put on the armour

Psalmes.

*22. b. 2. f. I
22. b. 2. f. II
22. b. 2. f. III
22. b. 2. f. IV
22. b. 2. f. V*
13. Let vs walke honestly as in the day,
and put vs onche Lord Jesu Christ.

*Margr. 2. 2. f. VI
Margr. 2. 2. f. VII
Margr. 2. 2. f. VIII
Margr. 2. 2. f. IX
Margr. 2. 2. f. X*
**Let our light so shine before men, that
they may see our good workes, and glo-
rie in our Father, which is in heauen.**

*Sap. 6. b. 13.
Sap. 6. b. 14.
Sap. 6. b. 15.*
**Wisedome is a noble thing, and ne-
ver faudeth away; yea, it is easilly seene of
them that loue it, and found of such as
seeke it.**

**It preuenteth them that desire it, that
it may shew it selfe unto them.**

*Eccle. 12. 13.
Eccle. 12. 14.
Eccle. 12. 15.*
**Who so awakeþ vnti it betimes in
the morwing, shall haue no trauell, for he
shall find it sitting ready at his dooors.**

Eccle. 12. 13.
**Wisedome excelleth Foolishnesse, as
farre as light excelleth darknesse.**

A Psalme for the Morning.

Psal. 113. 1. 1.
**Praise God, O ye children of his ser-
uants, praise ye the name of the Lord.
Blessed be the name of the Lord, from
this time foorth for euermore.**

**The name of God is highly to be prai-
sed, from the rising vp of the Sunne, un-
to the going downe of the same.**

The

Psalmes.

The day (O Lord) is thine, and the night is thine : thou hast prepared the Light, and the Sunne.

We haue layd vs downe & slept, and are risen vp againe ; for thou (O God) hast sustained vs.

O God, thou art our Lord, early in the Morning doe wee seeke thee, and with our Prayer come before thee.

We are thy seruants, O Lord, grant vs understanding, that wee may know thy testimonies.

Make vs to know the way that wee should walke in ; for wee lift vp our soules vnto thee.

Teach vs to do the thing that pleaseth thee ; for thou art our Lord, let thy good spirit lead vs soorth in the way of life.

Cause vs to heare of thy louing kindness betimes in the morning ; for in thee is our trust.

Replenish vs early in the morning with thy mercy ; and we shall cry for joy, and be glad all the dayes of our life.

For thou (O Lord) art the thing that we long for, thou art our hope, euen from our youth.

Prayers.

Through thee haue we been maintained
ever since vs were boorne: thou art
hee that tooke vs out of our Mothers
wombe: our prayses shall be alwayses of
thee.

Psal.59 c.16.
17. We will sing of thy power, and will
praise thy louing kindnesse betimes in
the Morning: for thou hast been ever
our strength, our refuge, our defence,
and our most mercifull Lord.

Glory be to the. &c. As it was. &c.

A Prayer for the Morning.

Psal.3.b, 5.&
4.b, 8. **W**C yeeld unto thee our most hearty
thankes. O heauenly Father, for
that thou hast delivered vs from all pe-
rils & daungers of the night, and brought
vs safe to the beginning of this day: we
beseech thee, that thou wile in the same,
and ever hereafter, receive vs into thy
defence and protection: and as thou hast
remoued the darkenesse of the night, re-
Psal.91 a.1.2. stored the light of the Sunne, and rayled
3. the whole. vs from sleepe, so thou wouldest bouch-
Psal.74.c.19. Psal.4.b, 6. & safelss to remoue from vs the inward
36.b, 9. darkenesse of ignorance, to raise vs from
sleepe

Prayers.

Sleepe of sinne, & to lighten our mindes
with the heauenly beames of thy most
holy spirit, and with the knowledge of
thy deare Sonne, our Sauour Iesus
Christ, the true light of the wold, that
we eschewing the workes of darknesse,
may guide the steppes of our liues after
the light of thy holy word, walking constan-
tly as the children of light, in holinesse
and righteousnesse, as in the day, and in
thy sight: and in the end may come to
that most blessed eternall light, which
thou doest inhabite, the same thy Sonne
our Sauour Iesus Christ, being our
guide therevnto: to whom with thee,
and the holy Ghost, one God of most
glorius Majestie, be al honour & glory,
wold without end. Amen.

A Morning prayer for Schollers.

W^Ee render vnto thee most heartie
thankes, O Father of lightes, the
giuer of all good giftes, that it hath plea-
sed thee to moue the mindes of our Pa-
rents & friends to set vs vnto the schoole
in these our tender yeares, most meet for

Jacob.1.c,17.

Prayers.

Eccle.12.a,3. the learning of all good thinges, most
&c.
Pro 6.a, & b humbly beseeching thee not to suffer
6.& 23.c,26. their good hope, and our best time to pe-
Psal.117.a,1. rish through our vntowardnesse, neglig-
Ioh.1.5.a,45 ence, and flouthfulnesse. And because
Psal.4.b,6 & our watching, diligence, and studie, can
36.b,9. profit vs nothing without thy grace,
2.Pcor 4.b,6 vouchsafe with thy heauenly beatnes so
to lighten our mindes and wits, and to
rude vs with such desire & loue of good
Learning, Wisdome, and Vertue, with
such docilitie to conceiue, and memorie
to retaine the same, that we in our childi-
hood and youth, being well instructed in
Deu.4.b,9,10 all good letters and vertue, may grow to
& 31.b,12,13 be learned and godly men, to the profitai-
Psa.78.a,3,4 ble seruice of the Common-wealth, and
Mat.19.b,13 24. of the holy Church, and to the setting
3.Tim.3.d,13 1000th of thy glory. This we craue at thy
Ioh.15,c,16. hands, O heauenly Father, in the name
of thy onely Sonne our Sauour Iesus
Christ, beseeching thee for his sake, to
grant the same. Unto thee with the same
thy Sonne, & the holy Ghost, one God
1.Tim.ad,15 immortall, invisible, and onely wise, be
all honour and glory, for ever and euer.

Ano-

Prayers.

An other Prayer for Schollers.

Grant O Lord God heavenly father,
that wee by thy diuine grace, setting ^{Luk.2.46.}
the example of thy deare Sonne, & most
blessed Child Jesus Christ before our
eyes, as the most cleare and most notable
example of all other to be followed, may
euен in these dayes of our childhood and
youth, apply our selues wholly to all
good and godly learning, and to the obe-^{Eccl.1.2.4.1}
dience of thy most holy will, and that as
we shall grow in yeares, we may also in-
crease more & more in good knowledge,
wisedome, and vertue, and in the loue of
all godly men, and specially in thy hea-^{Luk.1.5.6}
uenly grace and fausur, wherein resteth
perfect felicitie, through the saue our
Saviour Jesus Christ, to whom with
thee and the holy Ghost, be all honour
and glory, for ever and ever. Amen.

An Admonition for the Evening,

and Night. ^{John 3.19.}
If any man walke in the day, he sham-
bleth not, because he leeth the light of
this world.

Psalms.

But if a man walke in the night, he
tumbleth, because there is no light in
him.

Joh.3.c.19.

This is the condemnation, the light
is come into the world, and men loued
darknesse rather then light; because their
deedes were euill.

Joh.1.c.5.9.

Iesus Christ the sonne of God, is the
light that shineth in darkenesse, the true
light which lighteneth euery man that
commeth into the world.

Joh.12.c.35.

Let vs therefore walke whiles wee
haue light, least the darknesse come vpon
vs; for he that walketh in the darke mot-
terth not whither he goeth.

2.Cor.6.c.14.

Joh.12.c.36.

Let vs not beare a strange yoake with
unbelieuers; but whilst wee haue light,
let vs beleue on the light, that wee may
be the children of the light.

Joh.12.46.

Let vs beleue in Iesus Christ the
sonne of God, who came a light into the
world, that whosoever beleueyth on him,
should not abide in darkenesse.

Joh.8.b.12.

& 9.a.5.

Whosoever followeth Christ, the
light of the world, hee doth not walke in
darkenesse, but shall haue the light of life.

There ariseth vp light in the darke-
nesse,

Psalmes.

nelle vnto them that deale uppighely. Psal.12.3,4.

Hee that sayth how that hee is in the
light, and yet hateth his Brother, is in
darknesse, even vntill this time. 1. Joh.3.1,2,b,
1.9.

Hee that loueth his Brother, abydeth
in the light, and there is no occasion of
euill in him. b,10.

If thou hast compassion vpon the hun-
grie, and refreshest the troubled soule,
then shall the light spring out in the
darknesse, and the darknesse shall be as
the noone day. Esa.58.2,10.

*The Psalmes for the Euening,
at night.*

I T is a good thing to make confession
and prayer vnts GOD, and to sing
psalmes and prayses vnts thy name, O
thou most high. Psal.92.3,4.

To set foorth thy louing kindnesse
early in the morning, and thy truthe in
the night season. 2.2.

Whilst darknesse conereth the earth Esa.6.1,2.
and the people, let thy glory, O Lord, Psal.43.2,3.
shine vpon vs, and send foorth thy light
and thy truthe to direct vs,

O

Psalmes.

Cor.4.b.6. O God, who commanded the light
Psal.18.f.26. to shine out of darknesse, shine in our
heartes, and giue vs the light of the
knowledge of thy glory in the face of
Iesus Christ.

Psal.56.13. Lighten our candle, O God our Lord,
and make our darknesse to be ligher, that
we may walke before thee in the light of
the living.

Psal.119.v.105 Thy Word is a candle vnto our feet,
Luk.1.g.79. and a light vnto our pathes : it giueth
light to them that sit in darknesse, and
in the shadow of death ; it guideth our
feete into the way of peace.

Psal.119.v.153 Direct our steps in thy word, and so
& 56.b.15. shall our feete be kept from falling, and
Psal.36.b.9. no wickednesse shall haue dominion ouer
& 13.a.3.4. vs.

O Lord, with thee is the fountaine
of light, lighten our eyes with the light
of thy countenance, least that we sleepe
in death, and our enemie preuaile
against vs.

Psal.117.e.13. Bring vs out of darknesse, and out of
& 56.f.13. the shadow of death. Breake our bondes
Mat.8.b.11. asunder, deliuer our soules from death ;
& 21.c.3.13. & 25.c.30. O saue vs from that darknesse where is
Act.26.c.18. wweeping

Prayers.

weeping and gnashing of teeth.

Open our eyes, that we may be turned from darknesse to light, and from the power of Sathan, vnto thee our God.

That we may receive forgiuenesse of ^{c,18} sinnes, and inheritaunce among them which are sanctified by fayth; that is, to ward thy Sonne Jesus Christ.

So shall we lay vs downe in peace, *Psal.4.b.8.*
& take our rest, for thou, O God, onely, makest vs to dwell in safetie.

Glory be to the Father, and to the Sonne, and to the holy Ghost.

As it was in the beginning, is now, and euer shall be, world without end.
Amen.

A Prayer for Euening, and Night.

Psal.3,91.146 & 147. & in infinite places.

O Lord our God, in whose defence the safetie of mankinde, and all thinges, *Luk.8.g.153* doeth rest, how the light hath darkened *&c.* the world, and our bodyes shall bee *Ioh.11.b.12.* layde asleepe (than the which nothing is *&c.*) more like vnto death) wee betake our *1.Theſ.4.c.13* ſelues wholly vnto thy protection: moſt *14.* humbly *Eph.5.b.ii.12.* *2.Cor.11.c.14*

Prayers.

Ephe. 6.b,11.
12. &c.

1.Thes.5.a,5.
6.&c.b,10.

2.Cor.7.d,
29.
Ephc.4.a,
&c.

2.Thes.1.d,
12,13.

humblly beseeching thee that thou wile
deliuer vs from the power of wicked spi-
rits, the Princes of darknesse, which to
deceive vs, can transforme themselues
into Angels of light, and from all sinne,
the workes of darknesse, and from all o-
ther perils and dangers both bodily and
ghostly; & that thou suffer vs not wholly
to be oppressed, and (as it were) buried in
sleepe; neither our mindes so to be darke-
ned, that we forget thee, but that whilste
our bodies are asleepe, our heartes may
continually wake and watch unto thee.
And when that rest hath refreshed our
bodyes and mindes sufficiently, so much
as is requisite unto nature, the next mor-
ning may make vs more able & ready to
serue thee, in the state of life, wherein
thou hast placed vs, to the health of our
owne soules, the benefite of our neigh-
bours, and the glory of thy holy name,
through our Saviour Iesus Christ,
to whom with thee and the holy
Ghost, be all honor and glory,
now and for ever.

Amen.

An o-

Prayers.

An other for Euening and night.

A Lmichtie God, who as thou hast
made the day to labour & travell in,
so hast thou created the night for the rest
and refreshing of our weary bodyes and
mindes, wee most humbly beseech thee,
that as the night darkneth and shadow-
eth all thinges, so thou wouldest for thy
deare Sonne Iesus Christes sake, hide
our sinnes, removing them fro thy sight,
and putting away the memozie of them
by eternall oblivion, that as our bodyes
shall have the rest of sleepe, so also our
mindes by hope of thy mercy, may introp
the rest of a quiet Conscience, and so be.
ing wholy refreshed, wee may awake
and rise unto thy service the next day,
and all the dayes of our life, and when
Death it selfe shall come (from the which
it is as easie for thee to raise vs, as from
bodyly sleepe) we may rest in hope of that
most joyfull resurrection, wherein our
bodies shall awake vnto that everlasting
day, which shall never be interrupted
with any darkenesse, when wee shall be
make partakers of the inheritance of
the

A Prayer.

Col. i. b, 1, 2. the Sainctes in light, in that most blessed
Gal 4. d, 26. Citie, the heauenly Hierusalem, where
Apo. 21. g, 23. shall be no neede of Candle, neicher of
& 22. b, 5. the Sunne, nor of the Moone to lighten
it; and the Sonne of the Lampe shall be
our eternall light. Unto the which most
Col. i. c, 13. gloriouse light & kingdome of thy deare
Sonne, we beseech thee bring vs, for the
same our Sauiour Iesus Christes
sake: unto whom with thee
and the holy Ghost, be
all honour and glo-
rie, for ever.
Amen.

FINIS.

5 JU 67

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